

A SUGGESTED PROCESS OF HEALING FOR DISPOSSESSED
AFRICAN JAMAICANS

A Professional Project
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In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
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This professional project, completed by

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ABSTRACT

A Suggested Process of Healing for Dispossessed African Jamaicans

Janice Gracelyn Stewart Nessibou

The Church and Christianity in Jamaica can be best understood against the background of colonialism and slavery. Christianity was often used as a means of refinement instead of a means of conversion. The subject people of this project, African Jamaicans, were considered to be a heathen people from a heathen culture. Everything African was denounced by the colonizers; only the British culture represented Christianity.

Part of the task of this project is to examine the problem of identity for African Jamaicans -- a problem which resulted from having been enslaved and colonized on an island where no one (colonized or colonizers) particularly desired to remain. This examination will also include the family structure in Jamaica and the absence of the father/husband figure.

One of the premises of the study is that established churches in Jamaica have not been able to meet the religious needs of the people. The established churches have failed to recognize the need to use rituals which will allow these people of God to receive necessary healing. They have been unable to realize the positive components of the historical

religions, such as Pukumina, in which there is a strong belief in herbal and ritual healing.

The writer suggests some rituals of healing for African Jamaicans, and also proposes interfacing pastoral counseling with spiritual healing. The rituals explored involve Church leaders, the masses, and the heads of state. The rituals suggested are compatible with the African concept of time, which often concentrates on the past.

The procedure for this study involved field research to Kingston, Jamaica and included lectures and interviews. This information is integrated with: documented materials on the subject of healing and wholeness, a brief summary of the history of colonization in Jamaica, the family structure in Jamaica, African religions, rituals and symbols, and the writer's personal experience with healing ritual.

This study reveals that there is a need for the established churches in Jamaica to adopt healing rituals which could help to cure old psychological, emotional, and spiritual wounds of the many people who look to the Church for transformation.

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To my family

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CHAPTER 1

Introduction

The problem addressed in this project is the process of healing that should take place for African Jamaicans. These persons are uprooted and dispossessed, for their homeland is Africa. The thesis of this project is that in order to live healthy, spiritually and psychologically, the self must not be denied "dynamic existence."

Importance of the Undertaking

The objective of this undertaking is to provide a means of healing, through rituals, for persons who have been deeply wounded and who have been denied the right to develop their group self. The oppressed often live under the shadow of the dominant group and the true self never really develops. When persons are constantly told they must become a mutation, serious spiritual, emotional, and psychological stresses continue to build within such individuals, producing altered states of consciousness. Within this context dislocation is accepted as the norm.

This project is also significant because it proposes several ways in which healing and wholeness can take place. It looks at the process of moving the spiritual and psychological dimensions of the subject people from the static to the dynamic.

The social, religious, political, and economic structures have had a profound impact on the lives of these subject people. They have been deeply wounded and are in need of various forms of healing to equip them in their struggle for liberation. Some rituals which will be explored are: healing the family tree, healing of memories, healing of the mind, ~~communitas~~ and structure, and burial rites.

The writer believes that reconciliation should take place both within persons and society, and also realizes the difficulties in stating to persons the need for reconciliation without offering additional help for the care and nurture of wounded souls.

Humankind is finite. It takes a greater spirit than that of the human to help bridge gulfs within human relationships. This does not diminish the responsibility of persons to work through their problems, but it means that humans need to implore God to help bring the seemingly impossible to fruition. In order to become a fecund person or group of people, the source from whom all blessings flow must be highly charged within all of humankind.

African peoples' lives have been rich with rituals which help to nurture them through times of great distress. African spirituality is essential to the life force of its people. Dominique Zahan in his book, The Religion, Spirituality, and Thought of Traditional Africa, expresses a significant opinion. He says:

On the one hand it can be said that spirituality is the very soul of African religion. It is found principally in the mystical emotion provided by an African's faith, and can also be seen in the meaning he gives to the dialogue between man and the invisible.¹

Africans arrived in Jamaica with their own spirituality. The colonizers sought to extract, destroy, deny, and eventually sterilize a group of people of their spirituality and then mold them into Black Europeans. Everything that was African was discarded. In order to become Christian, African Jamaicans were forced to become European in the cultural sense.

While Christianity is in itself a religion that is full of God's grace, mercy, equality, and egalitarianism, its presenters (within the African Jamaican context) misused and misinterpreted the gospel message. The gospel message of healing and transformation into God's loving ways often deteriorated to oppression, racism and cultural destruction.

Biblical Teaching on Equality in the Church

Equality was one of the strong issues of the early Christian Church. Galatians 3:28 states: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."²

¹ Dominique Zahan, The Religion, Spirituality, and Thought of Traditional Africa (Chicago: Univ. of Chicago Press, 1979), 1.

² Nicholas C. Cooper-Lewter and Henry H. Mitchell, Soul Theology (San Francisco: Harper & Row, 1986), 95.

The letter of Galatians was written to address the question of whether a person had to become a Jew to become a Christian. The question must be posed to the colonizers of Jamaica as whether a group of people have to become European to become Christian? The answer lies within the book of Galatians. "For all are one in Christ Jesus."

There are other examples in scripture which plainly protest inequality. James chapters 1-9, delivers a powerful message to its readers. "My brethren, show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory."³

The author of the letter of James had prepared a sermon to remind the recipients of his letter how Christians ought to live. One such reminder was that showing partiality to the wealthy was out-of-order in the Christian life style. Show no partiality said the author, for "all are equal" in Jesus Christ.

Many of the New Testament writers called their audiences to live a responsible Christian life. The theme was that converting to Christianity and being a Christian entails a commitment to certain beliefs. These beliefs are to be lived, not just spoken of or listened to said the writers. Further, the writer told how Jesus Christ demonstrated in his life the love, compassion, mercy and healing power of God. Converts were exhorted to live in accordance

³ James 2:1 (RSV).

with his example because they had embraced his teachings.

Jesus sent forth his disciples, in Matthew 28:16-20 saying:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations. Baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.⁴

Jesus' teachings included the broken hearted, the poor and lowly in heart, women, children and men. His teachings helped to "set captives free." The message of equality in scripture is an essential feature of the Gospel of Jesus Christ.

Biblical Teaching on Spiritual and Psychological Healing

There are references in scripture which indicate that humans have been and can be under the influences of various forces of evil. The result of the domination of such forces within persons' lives is sickness.

Jesus healed diseases of the mind, and Matthew 8:28-32, 15:22-28, and Mark 1:23-27 contain examples of such healings. Another example is the Gadarene demoniacs which were so filled with complexity that no one would go near them, except Jesus of Nazareth. Also the Canaanite woman who begged mercy for her demented daughter provides an example as Jesus healed the woman's daughter. Luke 8:2 refers to Jesus' healing of some women, who later became his disci-

⁴ Matthew 28:16-20 (RSV).

ples, of "evil spirits and infirmities."

Evil spirits and infirmities could very well have been psychological and spiritual distresses. Not only did Jesus heal many diseases of the mind and body, but he gave his disciples the charge and "authority to also heal unclean spirits, to cast them out, and to heal every disease and every infirmity."⁵

The dominion of slavery is evil and sinful. Therefore, those people who have come forth from its domination should undergo a series of healing and cleansing rituals. Sometimes without realizing the lasting effects that oppression has on those dominated, genetic-like inheritance (psychic and spiritual) visits generations upon generations.

Importance to Leadership in the Church

Leadership in the church should acknowledge the essential importance of deeply needed spiritual and psychological healing in diverse communities. Since the group of persons focused on in this project are those who have been dispossessed of their land, then there should be a recognition that these wounded souls need special care, nurture and healing by the invocation of the Holy Spirit.

Definition of Major Terms

It is important to define certain major terms that will appear throughout this project in order for the reader to

⁵ Matthew 10:1 (RSV).

understand them within this context.

Dispossessed

The writer defines dispossession as being deprived of homeland and culture. The deprivation resulted from being forced by enslavement to leave homeland, family, and native language.

Dispossessed, when used in this project, does not include those who have willingly departed from troubled lands. Even though separation from homeland impacts all who leave, the writer focuses on the results of slavery in Africa and its effects on African Jamaicans.

Self

Self in the context of this project refers to "an individual known or considered as the subject of her/his own consciousness," and a particular group of people which "maintains a distinct and characteristic individuality or identity."⁶ The writer acknowledges the need for both individual and group identity.

Dynamic Existence

The use of dynamic existence throughout this project is the writer's reference to people who have allowed the power, love and grace of God to flow through them, empowering them to a life of changes. Dynamic energy is that which is opposed to lifelessness. An empowered people will, by their

⁶ "Self," Funk and Wagnalls Desk Dictionary.

transformed nature/dynamic existence in Christ, have the sustaining power and healing love of God to confront and struggle against injustices.

Evil

The writer's definition of evil in this project refers to that which is morally and ethically destructive, specifically, to those acts which have been and are committed to reduce human beings to a sub-human level. Any attitude and/or act which refuses to recognize God's gift of equality to each human is evil.

Healing

The writer defines healing, in the context of this project, as the restoration of psychological, spiritual and emotional harmony to persons, thus contributing to their wholeness.

Scope and Limitations

This study gives an historical background of slavery in Jamaica with a look at the particular group of Africans who were brought to the island. It includes their customs and rituals, and documents the incorporation of these into the Caribbean life style.

The self (individual and group) is examined in Afro-Jamaicans in regard to how it has been drastically altered to fit the demands of the advantaged group, namely the British colonizers. The discussion includes means by which the church might participate in helping dispossessed persons move from a level of unhealthy self-esteem to healthy and

productive self-esteem.

The writer presents various rituals of healing as possibilities for restoration and wholeness but does not intend to focus on religious and political pluralism of the Caribbean. These pluralisms will be mentioned. Also, the intent is not to focus on the economic growth and development of Jamaica.

The writer's concern in this project is to integrate psychological and spiritual healing, within various forms of healing rituals for African Jamaicans, and to challenge the church in Jamaica to respond to the needs of her people.

It was the church that brought Christianity within a situation of slavery to Jamaica, so the church must play a significant role in helping to rectify the problems of injustice, inequality and damaged African identities. Jamaican people, on the whole, are involved in some aspect of religious experience. They are a pious people. Many of them still look to the church for transformation. New rituals, fused with certain ingredients of old rites, can assist in bringing about wholeness within people and society.

Work Previously Done In The Field

Field Experience

During a travel seminar to Central America and the Caribbean in July of 1986, the writer heard a report that was given by the Reverend Clement Gayle, Deputy President of the Jamaican Council of Churches. He stated:

Many people of the mainline churches wear two caps. They go to historical churches or groups to receive what they feel mainline churches are not providing for them, i.e. healing, etc.⁷

Ashley Smith, President of the United Theological College of the West Indies in Kingston, Jamaica, states:

The creation of the new humanity by means of the atoning work of Christ is vital to the transformation of Caribbean self-perception and the acquisition by the people of a more positive approach to self, world, community, and future.⁸

Smith is concerned that the church take note of the needs of its present flock and those to whom it hopes to draw. He said that the needs encompassed by the Caribbean people are many and in some ways complex. He called the church of the Caribbean to task in regard to ministering to the needs of her people. Smith also indicates in his book, Real Roots and Potted Plants, that if it is indeed the banner of Christ the Church carries, then Christianity must become more than a "potted plant."⁹

During a study leave to Kingston, Jamaica in March of 1988, the writer heard a North American evangelist preach an old colonized message to African Jamaicans. He stated that Jamaicans and the Caribbean were lost because the people of

⁷ Clement Gayle, "Mainline Churches in Jamaica," Lecture delivered at the United Theological College, Kingston, Jamaica, 17 July 1986.

⁸ Ashley Smith, Real Roots and Potted Plants (Williamsfield, Jamaica: Mandeville, 1984), 13.

⁹ Ibid., 3.

the Caribbean need to hear the message of Christ and turn from their enslavement to "immorality, materialism, selfish ambition, hatred and violence." All of the Caribbean people were categorized as a people who did not know God. The evangelist's destructive message helps continue a negative perception by many North American religious groups of the Caribbean people. This type of preaching also illustrates the need for healing of wounded African Jamaicans.

Readings

The following books have been instrumental in the preliminary research for this project.

Howard Thurman in his book, Jesus and The Disinherited, discusses the interaction between "the advantaged group and the weak, or disinherited."¹⁰ He states that the weak group develops a strong defense level of deception in order to "secure some of their political, economic, and social rights."¹¹ The disadvantaged group is stymied at the outset because it realizes that it is not a member of the group that is in power.

Howard Thurman's subject people are African Americans and their generations. He presents "the religion of Jesus" and its effects upon a group of people who stand with their "backs against the wall."

¹⁰ Howard Thurman, Jesus and the Disinherited (Richmond, Ind.: Friends United Press, 1981), 11.

¹¹ Ibid.

He, too, is speaking of persons who have been dispossessed of their homeland and who suffer from marred identity and an altered self concept. Thurman looks at the ethics of such an existence and cautions against hatred by members of the weaker group toward those of the stronger group. He states: "When hatred serves as a dimension of self-realization, the illusion of righteousness is easy to create."¹²

Thurman calls all members of the disadvantaged group to love those of the advantaged group, and calls for reconciliation through Jesus. He awakens the conscience to the realization that the enemy (strong or advantaged group) is a person, a human being or as he refers to them "human spirits." By doing so, Thurman lifts the other out of the realm of alien into the world and language of neighbor.

Howard Thurman presents a study of the "inherited" and "disinherited" within the context of the spiritual, psychological, and ethical implications of the relationship between the two groups. He spells out very clearly that reconciliation must take place in order to have a more perfect union. He lifts up Jesus as the one who demonstrates the kind of love needed to bridge the gulf between the two groups and to make amends.

Both Thurman and Smith present "the religion of Jesus" as a way of trying to bring about reconciliation and hope in

¹² Ibid., 82.

the church and in the world. They have looked at the sense of alienation from cultural roots and the socio-political realities that impact the lives of dispossessed people.

To reconcile is good. However, how shall a people who have been dispossessed of their land do so?

Pat Hoffman, an activist on social justice issues, states in her book, Ministry of the Dispossessed:

... the Ministry set out, of necessity, to help middle class church people become more realistic about the pre-conditions for reconciliation, and to do some mission education experientially in the midst of the farm labor conflict.

The Church's responsibility is to bring the weight of its power to the side of the poor and oppressed in order to tip the scales toward equality and justice. That message must be taught to every new generation. That requirement of faith must be brought afresh to the church in every season.¹³

Hoffman's dispossessed people are migrant farm workers, and her book is an account of the ministry conducted by the National Farm Workers from 1965 to 1975.

She also adds that the church is still being asked to help, and refers to this as luck on the part of the church. Due to its complacent attitude toward the poor, oppressed and dispossessed, there is a question as to why people continue to look to the church for assistance.

Victor Turner's The Ritual Process provides an anthro-

¹³ Pat Hoffman, Ministry of the Dispossessed (Los Angeles: Wallace Press, 1987), 107.

¹⁴ Victor Turner, The Ritual Process. (New York: Aldine, 1969), 203.

pological foundation within "structure and anti-structure."¹⁴ Turner looks at religious practices, rituals, and beliefs in Central, East, and West Africa.

His material seriously considers the ritual process, its significance and weaknesses. This project benefits from his discussion of role reversal, status, and attempts to bring about harmony within a community.

The writer of this project also consulted R. S. Rattray's Religion and Art in Ashanti, Dominique Zahan's The Religion, Spirituality, and Thought of Traditional Africa and John S. Mbiti's African Religions and Philosophy for a background on the religious thought of Africa. There is a compilation of rites de passage, and the fundamental spirituality of traditional Africa. In addition, Burchell K. Taylor's article on "Caribbean Theology," from the Caribbean Journal of Religious Studies, and Troubling of the Waters, edited by Idris Hamid, helped to provide a sense of theological perspective from within the Caribbean.

Howard Clinebell's Basic Types of Pastoral Care and Counseling also helped in the writing of this project. His book offers a variety of opportunities in human growth, and the potential for human wholeness through a holistic liberation-growth model of pastoral care and counseling.¹⁵ The foundation that is offered in this book is needed for

¹⁵ Howard Clinebell, Basic Types of Pastoral Care and Counseling, rev. ed. (Nashville: Abingdon, 1984), 25.

such a subject as undertaken here.

Other Sources

The writer consulted other sources in addition to the above mentioned readings. They included tapes from lectures attended while the writer was in Kingston, Jamaica. The perspective of African Jamaicans on their religious situations there is essential to the understanding of this undertaking.

Manuscripts and notes from field experience were also consulted where appropriate, as was the work of Ashley Smith titled Pentecostalism In Jamaica. The latter is based on a critical look at pentecostalism in the Jamaican situation, the forms and expressions of this religious experience and how the church could benefit from its form, structure and rituals of expressions. Smith also includes the socio-economic characteristics of the people who have been drawn to Jamaican Pentecostalism.

Procedure for Integration

This project integrates Christianity and psychology. Christianity is examined from the standpoint of Jesus' teachings and healings (i.e., spiritual and psychological healing). Christianity is presented as a religion that promises transformation of minds, spirits, and hearts. Christianity is a religion that offers salvation to those who embrace it. Salvation is closely connected with wholeness. To celebrate one is to celebrate the other.

The writings of John A. Sanford and Morton Kelsey help

to integrate the spiritual and the psychological which is what the writer presents in this project. The writer has consulted Sanford's Healing and Wholeness, which illustrates how the unconscious can be integrated into the conscious with the help of Jungian psychology. This method, although applied on an individual basis, provides ideas as to how a group of dispossessed persons are suppressing what could be called the "dark side" of their personalities. The personality can be individual as well as group.

Sanford describes a Jungian process called "individuation." It is through this undertaking that persons truly work on developing the "self." Thus, the group self will have a better grasp of salvation and wholeness.

Kelsey's Healing and Christianity traces healing in the "Unique Healing Ministry of Jesus of Nazareth" through the need for the Christian Church today to reclaim again and again that special invoking of the Holy Spirit. Jesus healed body, spirit, and mind in his earthly ministry, and commissioned his disciples to do even greater works than he had accomplished.

Chapter Outline

Chapter 2, "Invasion, Abduction, Colonization, and Christianization in Jamaica and West Africa," introduces the historical and anthropological background of Africans from West Africa to Jamaica. This chapter includes the way in which African Jamaican became colonized and Christianized in

the British style of Christianity. It is foundational to the project. Chapter 3, titled "Modern Jamaica and the Christian Church, Healing Possibilities," focuses on Jamaica today, the Christian church of the Caribbean and what the church has done to meet the needs of its people. This chapter is included in the project because of the impact that slavery and British colonization have had on Jamaicans and how the consequences are manifested in their world now. This chapter also includes possibilities for healing for a group of people who have been dispossessed of their homeland. This chapter is essential to the development of the thesis. Chapter 4, "Summary and Conclusions," examines the findings of the chapters and includes the writer's reflections on the situation presented in the title and thesis statement. This chapter also includes a proposal of ritual healing that may lessen the bitter/sweet taste -- from the residue of sugar -- that has remained in the souls of African Jamaicans.

It is the writer's hope that, through this manuscript, new rituals and approaches in the area of psychology and healing will emerge. The writer believes that all sincere and God-directed efforts towards healing and wholeness will help fill some of life's caverns.

As a minister of the Word and Sacrament, the writer believes the ecclesiastical body of Christ must be revived, renewed, cleansed and healed in order for it to provide

refuge, nurture and empowerment for the many who stand at the door and knock.

For I will restore health to you,
And your wounds I will heal,
says the Lord,
because they have called you an
outcast.... (Jer. 30:17)

CHAPTER 2

Abduction, Colonization, and Christianization from
West Africa to Jamaica

Jamaica, a small island located in the Caribbean Sea, was discovered by Europeans during the fifteenth century. By accident, Christopher Columbus (while in search of gold) happened upon a group of small land masses which included the Canary Islands.¹

Columbus returned to Spain and requested provisions for yet another voyage from King Ferdinand and Queen Isabella. At this particular time in exploration history, Spain and Portugal were arch rivals for land conquests, so the King and Queen of Spain did not hesitate in allowing Columbus to return to the New World. On May 4, 1494, Columbus reached Jamaica and found, just as he had in North America, that Indians were already inhabiting the beautiful island.² There were then between 60,000 and 75,000 Tainos Indian inhabitants (a branch of the Arawaks).³

By 1510, the Spaniards began serious efforts to settle on the small island. Jamaica was not noted for silver or

¹ Samuel J. Hurwitz and Edith F. Hurwitz, Jamaica (New York: Praeger, 1971), 4.

² Ibid., 5.

³ Ibid., 4.

gold, so its original lure soon faded. However, the Spaniards were able to begin an export system from Jamaica by shipping food stuffs and hemp (a strong herb whose fibers could be used for cloth) into Europe. The economic growth was sufficient to satisfy the new colonizers.⁴

The Spaniards were not excited about the economic outlook for Jamaica and, therefore, many of them did not move to the island. Columbus finally gave the island to his grandson, Don Luis, as a personal estate in 1536. But Luis and his descendants never moved to the island although those who knew of the transaction expected descendants of Columbus to someday claim the land.⁵

During the Age of Exploration (fifteenth and sixteenth centuries) pirates, adventurers and thieves touched bases with the islands of the Caribbean. Explorers also came, from France and England, to see what they had heard about the New World. Not only were they curious, but they went in search of precious metals and other treasures. So the Caribbean isles were prey to a variety of avaricious intentions.

These are some of the events which led up to the invasion of Jamaica by the English who were, by mid-seventeenth century, ready to take it by force from the Spaniards. The actual conquest of Jamaica by the English began on May 20,

4 Ibid., 6.

5 Ibid., 7.

1655, when fifty-six large vessels arrived off Caguaya, port of the town of Santiago de la Vega, on the island of Jamaica.⁶ The English invasion markedly shaped the economic, political, and religious future of Jamaica, and the British stamp on the Caribbean isles has been indelible.

Oliver Cromwell's scheme, known as the Western Design, helped to wrench from the Spanish all their possessions in the Caribbean.⁷ Jamaica proved once again to be a frustrating new settlement since its land was barren of precious metals. Cromwell was determined to make this booty land into a thriving and prosperous colony. His efforts included the recruitment of people from Ireland and Scotland, prisoners taken in uprisings, and even 300 settlers from North America.⁸

Meanwhile, during the invasions of the New World, the Indians (Arawaks and Caribs) slowly died off. Many succumbed from diseases that had been brought to them by the Spanish, English and French, some died by their own hands, and many others were killed by the invaders. The Indians of the Caribbean isles slowly became extinct; their world had been shattered.⁹ This was the first great change in the history of the Caribbean.

⁶ Ibid., 11.

⁷ Ibid., 13.

⁸ Irene A. Wright, ed. "The English Conquest of Jamaica: 1655-1656," The Camden Miscellany, vol. 13 (London: Royal Historical Society, 1924), 1.

The second great change in the course of Caribbean history began with the planting and cultivation of sugar cane. It was by trial and error that the new settlers discovered the marketability of sugar. The French, English, and Dutch settlers planted food for their own nourishment and later crops for exportation -- tobacco, indigo, fustic (a type of flax out of which cloth is woven), and cotton.¹⁰ Their exports met with fierce competition on the European market and soon lost their appeal.¹¹ Subsequently, sugar cane was planted, harvested and refined for shipment to Europe. But unlike the other exported crops, the quality of sugar was acclaimed and the growth of this new crop swept throughout the Caribbean isles. It was the Dutch who provided tremendous leverage in the cultivation of sugar, for they had learned how to grow the crop during their stay in Brazil.¹²

With an increased demand for sugar in Europe, the need for a highly organized labor force was evident. The early laborers were mainly white, indentured servants from Europe. Most of this labor force consisted of undesirables who, because of malicious acts committed, had been driven abroad.

⁹ Douglas Hall, The Caribbean Experience (Kingston, Jamaica: Heinemann, 1982), 18.

¹⁰ Ibid., 27.

¹¹ Ibid.

¹² Hurwitz and Hurwitz, 31.

Their status was that of servants and not of slaves,¹³ and they never thought of themselves as possessions even when they were scorned by the free Negroes and called "white slaves."¹⁴ However, these indentured workers were not accustomed to the tropical weather of the Caribbean and were unable to endure hard, long hours of work in the heat. The need eventually arose for a large and strong labor force which could endure tropical weather.

The Portugese had already opened up slave trade from West Africa in the sixteenth century, and referred to the Africans as "black ivory."¹⁵ This new group of laborers became the backbone of the sugar plantations in the Caribbean.

The sugar cane plantation was unlike that of cotton or tobacco in that its investors had to be wealthy. Factories were set up along with estates, and this once seemingly treasureless island began to develop into a new and rich frontierland. Material gain was the driving force which led to the new settlement of Jamaica, and a combination of nationals were responsible for most of the slave trade from West Africa to the Caribbean: Portuguese, Dutch, English, French and American.¹⁶

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Ibid., 32.

¹⁶ Hall, 28.

By the eighteenth century, the slave trade network was expansive, and Africans helped in the barter and sale of their own people. There was already a slave system that existed in Africa, and some of these people were sold to European opportunists. Although slaves in their own land, African slaves had not yet been separated from their cultural base, religious communities or homeland.

The new arrivants to the New World became the dispossessed. Their new life styles would shape the course of history for the Caribbean with what was sweet profit for some, yet bitter travail for others. Edward Brathwaite's poem from his book, The Arrivants, provides an appropriate literary setting for the new arrivals:

For the land has lost the memory of the most
secret places.

We see the moon but cannot remember its meaning.

A dark skin is a chain but it cannot recall the
name of its tribe. There are no chiefs in the
village.

The gods have been forgotten or hidden.
A prayer poured on the ground with water,

with rum, will not bid them come

back. Creation has burned to a spider.
It peeps over the hills with the sunrise

but prefers to spin webs in the trees.

The sea is a divider. It is not a life-giver,
Time's river. The islands are the humped

backs of mountains, green turtles

that cannot find their way. Volcanoes
are voiceless. They have shut their red eyes

to the weather. The sun that was once a doom of
gold to the Arawaks
is now a flat boom in the sky.¹⁷

Jamaican communities, "were rarely of one tribal complex."¹⁸ However, there were two major groups of Africans whose customs dominated the island because the bulk were West Africans abducted from Ghana and Nigeria. The two dominant groups were the Ashanti-Fanti and the Yoruba-Ibo, and the writer will concentrate primarily on traditions and customs from these tribes.

Many African customs were never lost in the New World because certain Jamaican communities were comprised of Africans who had never been enslaved. As soon as the slave ships landed in the islands, many of them fled to the hills. Therefore, the Maroons (communities of runaways) were largely responsible for the retention of many African customs and traditions.¹⁹ Among the maroons, African customs and traditions were passed on from generation to generation.

The religion, spirituality and thought of the Ashanti-Fanti and Yoruba-Ibo contains the following components:

In particular, the African requires that the human person not be a single, indissoluble entity, and further that he enjoy a certain plasticity which

¹⁷ Edward Brathwaite, "Jah," The Arrivants (Oxford: Oxford Univ. Press, 1967), 164.

¹⁸ Leonard Barrett, The Sun and the Drum (Kingston, Jamaica: Sangster's Book Stores, 1976), 15.

¹⁹ Ibid., 15.

defines him more in terms of becoming than of being.²⁰

This writer is certain that the openness to plasticity by Africans did not include enslavement. However, this way of thinking provides room for self development. It also implies that the African intended to remain a dynamic person and retain group identity.

African slaves from the Ashanti-Fanta and Yoruba-Ibo tribes were from developed cultures. Their thoughts, religious beliefs and customs were an integral part of their daily living and it was, therefore, extremely difficult to break the spirits of these people.

Religion in Ashanti was a series of complex systems which included lower and higher graded spiritual powers and souls and also a series of rites de passage. In both Yoruba and Ashanti, there was a belief in multiple souls-- the Yoruba believed in four souls while the Ashanti claimed three. Each had a soul which was called the "shadow-soul." This soul was a guardian which remained on earth after the death of a person to make certain that everything had been done to properly bury the departed.²¹ West African belief in several souls was later coupled with Christianity and thus African Jamaicans believed that, three days after death, one of the person's souls would be resurrected into

²⁰ Zahan, 8.

²¹ Barrett, 108.

heaven to be with God.²²

Two of the strongest West African religious cults in Jamaica were, and still are today, Kumina and Pukumina. "Kumina is from the 'twi akom,' to be possessed, and 'Ana,' an ancestor."²³ This is an ancestor possession cult of the Ashanti people.²⁴ "The word 'Pukumina' refers to the brand of Jamaican religion which is a syncretism of Kumina and Christianity."²⁵

These religions were used, with frequency, as a means of crisis intervention. Often the spirit of an ancestor was called upon to settle a dispute or to divulge the answer to a mystery that had existed within a community.²⁶ Further, these native religious beliefs were very strong in the lives of Africans and African Jamaicans.

Colonial Society in Slave Days

As more and more Africans were brought to the islands, their population made up the dominant numbers in Jamaica.²⁷ The divisions which occurred in that society became more complex.

²² Ibid., 109.

²³ Ibid., 25.

²⁴ Ibid.

²⁵ Ibid., 27.

²⁶ Ibid., 26.

²⁷ Hall, 45.

Eventually, large numbers of free blacks and coloreds were present within the colonial society. These people either gained their freedom by purchase or by decree from their slave owners. Other freed coloreds were products of slave owners and had been given their freedom. Consequently, the offspring of these freed blacks and coloreds were also free.²⁸ The freed coloreds and blacks were not allowed to mix socially with whites, so they were not considered equal to whites. Slaves were on the lowest rung of the ladder, while freed blacks and coloreds were not too far up from them.

Even freed coloreds and freed blacks could own slaves and give orders to their slaves. There was no peace on the island because the freed people (black and coloreds), and the slaves, protested their inequality. Freed blacks and freed coloreds wanted to be equal with whites, and the slaves wanted their freedom.

Many of the freed coloreds were white by virtue of their physical features, but were culturally black. They were granted privileges by white slave owners and were led, in many respects, to believe that they too were free. However, when the attempt was made by any of them to mix socially, even in an ecclesiastical setting, a rude awakening occurred. They were reminded that they were no better than their black brothers and sisters who were enslaved and

²⁸ Ibid., 45.

that their lives were ones of inequality.

The slave society in Jamaica confused and dominated its victims. It was very difficult for many of the freed blacks and freed coloreds to understand who they really were.

Christianity: Salvation or Civilization?

By the late eighteenth century the religious atmosphere in Jamaica among the whites left a great deal to be desired. There seemed to have been a lack of spirituality -- a sense of relating to God. Few of the slave owners or planters attended church on a regular basis and, except for funerals or weddings, churches remained rather empty.²⁹ The official church of the island was Anglican. However, it failed to become strong, powerful or very influential among the whites.

The Anglican church did nothing to reach the slaves. Most of its island clergy had been sent to Jamaica as a last resort, having been unsuccessful in England. Some of their characters were highly questionable, and "Many of them were addicted to lewdness, drinking, gambling, and iniquity."³⁰

The church in Jamaica during this period was weak and ineffective. Finally a group of dissenters, who had broken from the Anglican Church, began attempts to proselytize the slaves. The first such organized group was the Moravians

²⁹ Hurwitz and Hurwitz, 69.

³⁰ Ibid., 68.

who began their efforts in 1754.³¹ Their teachings placed a heavy emphasis on living a moral life, and baptism and confirmation were held up as rewards for a life which exhibited changed ways -- not as a means by which persons were brought into the family of Christ.

The Baptists soon followed. "In 1784, George Liele, a Virginia Negro born in slavery and freed by his master, came to Jamaica with several Southern loyalists."³² The Baptists were very successful in their recruitment of followers among the slaves. Their educational style was to train lay leaders who would work with the masses and their dynamic, fiery delivery of preaching was well received by thousands of slaves, freed blacks and freed coloreds.³³ These were the first Christians to take a genuine interest in slaves, freed blacks and coloreds, including training and religious education.

In general, during the eighteenth century Jamaica was not the place where persons were educated. Most of the European whites placed very little significance in developing an educational system on the island. They only expected to stay a short time and never intended that it would be their home. Therefore, when whites wanted their children educated, they sent them to England. Even some freed

³¹ Ibid., 69.

³² Ibid.

³³ Ibid., 70.

coloreds and freed blacks were sent to England for their education. So the white attitude that prevailed over Jamaica was to eat, drink, and be merry, for tomorrow they would return to England.³⁴

Another group of missionaries arrived in Jamaica by 1789, led by Thomas Coke from the Methodist Church. They too were concerned with reaching freed Negroes and slaves, and taught them that they believed God intended for all people to be equal. This, of course, won them a healthy group of followers.³⁵

With the teaching and preaching of equality to the slaves, freed blacks and freed coloreds, plantation owners became quite uneasy and decided to bar the missionaries from their proselytization. The plantation owners felt that to teach slaves, blacks and coloreds regarding equality was very dangerous.³⁶ (This writer suggests that missionaries did not have to teach slaves, blacks and coloreds that they were equal to whites. Rather, the missionaries needed to raise the native consciousness and teach them about injustice and its consequences.)

However, these missionaries did help to sustain the slaves' attitude of unrest with their situation in life. The slaves continued to protest to the plantation owners,

34 Ibid.

35 Ibid.

36 Ibid.

and these protests grew stronger and more vocal.

While unrest among the slaves continued, missionaries went into certain communities bringing what they considered to be civilization or the European concept of good religion, good speech and good behavior.³⁷ Elementary education for black and colored children was begun by Moravian missionaries and, in this respect, they brought "civilization."³⁸ However, the idea prevailed among most missionaries that they were converting heathen people.

By 1802, a law prohibiting dissenting missionaries from preaching and teaching was passed in Jamaica.³⁹ That British isle received quite a bit of attention from the Jamaica legislature due to the fact that it was the largest island in the West Indies with the largest population of slaves.⁴⁰

The unrest among slaves did not subside. Abolitionists protested the living conditions of slaves, and missionaries continued to preach and teach equality. A slave revolt was in the makings and in 1831-32 a very large revolt occurred. Not surprisingly, it was led by a slave who was a "leader in the Baptist Church."⁴¹ The colonies were of increasing concern for England.

³⁷ Barrett, 25.

³⁸ Ibid.

³⁹ Hurwitz and Hurwitz, 99.

⁴⁰ Ibid.

In July of 1833, the Bill for the Abolition of Slavery was introduced in the British Parliament, and by July 1834, the law had gone into effect.⁴² The beginnings of the emancipation proclamation for the British Colonies was typical of a paternalistic system. Some slaves were set free, yet had to work as apprentices forty hours per week. All persons under the age of six were declared free, obviously due to their lack of capacity to help maintain the labor force. Finally, after a few years of this very strange system, apprentices became fully free.⁴³

To be freed within a society that endorsed inequality was a difficult plight for emancipated former slaves. This social change was not understood by former slave owners, who believed themselves to be masters forever. There was also the question of who would help to educate the masses of newly freed people. Local authorities refused. Help finally came from missionary societies in England. However, missionaries tended to concentrate on basic reading, writing and arithmetic. They were more concerned with the do's and don'ts of their theology than with helping to prepare the freed slaves for a vocation. The emancipated were taught as if they were children.⁴⁴

Many of the missionaries were unable, due to ignorance,

⁴¹ Hall, 65.

⁴² Ibid., 67.

⁴³ Ibid., 68.

to understand the tremendous impact of slavery on the minds, bodies and emotions of former slaves. The wounds were deep and many of the missionaries simply failed to understand the very nature of the African Jamaican. There was no interest shown in trying to understand African spirituality, customs or traditions. Rather, many practices had been forbidden by law within slave communities before emancipation. To the missionaries, all former traditions, customs and spirituality were null and void. The rhythm of the African was foreign and frightening to many of the missionaries, and they did not understand that it was a source of life for the African.

It seems that the Baptists were the most successful in helping former slaves. One of their leaders, William Knibb, helped to establish new communities for the newly freed -- communities which had their own system of government. He, along with many others, realized that freed persons needed to become "self-respecting people."⁴⁵ One of the keys to Knibb's success in working with freed people was his willingness to understand that their churches needed to be staffed by native people. Consequently, his group helped to train leaders for ministerial positions. Eventually a theological seminary was set up for further training of freed persons.

⁴⁴ Hurwitz and Hurwitz, 123.

⁴⁵ Ibid., 129.

It had been hoped, by missionaries, that eventually all signs of Africanism would pass away. However, as late as 1860, African mysticism was still very strong.⁴⁶ Instead of the missionaries attempting to understand what aspects of African mysticism would fit into Christianity, they became frustrated. Missionaries did not realize that the African Jamaicans had to maintain their identity in some form. The syncretization of African mysticism and Christianity was one way of doing so.

The 1860 revival, which was designed to transform all of the emancipated slaves into Europeanized Christians, was not successful. There was still a large gulf between the emancipated persons and the elite coloreds and whites. The emancipated had not embraced Christianity as the missionaries had hoped. Only the Baptists ministered to the emancipated in a realistic manner. Other denominations (i.e., Moravians and Methodists) began to withdraw their efforts from the freed people.⁴⁷ Pessimism set in as the failing missionaries and the elite viewed the emancipated persons as lost causes.

The history of invasion, abduction, and colonization of Jamaica is a violent one. The land was treated with disdain by its invaders and the original inhabitants (the Arawaks and Carobs) were eradicated from its soil. It was difficult

⁴⁶ Ibid., 132.

⁴⁷ Ibid.

for both the Spanish and the British colonizers to accept the island as their new homeland, basically due to their concept of the land as another conquest for exploitation.

Africans were abducted from their homeland and their entire world changed drastically. Their African history was interrupted and life in the new world produced many problems. One major problem was the way in which Christianity was introduced to slaves. Christianity was used as a means of control rather than as a means of conversion.

Jamaica grew to be a complex society of coloreds, blacks, Negroes and whites and there were also divisions within the black communities. Status improved as one became culturally more white. The problem of identity existed with all the people who had African blood in their veins because none of them could completely identify with their African roots without becoming suspect by the whites. Having to repress their identity has left its mark even on modern-day Jamaicans. The need for approval by someone else is a problem of self doubt and this is one of the leading psychological difficulties for Jamaicans today.

The spiritual and psychological well-being of African Jamaicans have been damaged. There is a real need for healing and reeducation of the masses. The wounds incurred by such an abrupt and distorted transition in the lives of African Jamaicans have been embedded deep within their subconscious minds and spirits.

This historical introduction to Jamaica is important

for the writer's thesis because it provides the foundation for how dispossessed African Jamaicans became oppressed in the New World. The scars from their oppression are web-like in their nature -- as if a cancerous growth which began in the fifteenth century has almost metastasized. The people of Jamaica are searching for healing and they are looking to the Church for nurture. There are possibilities for healing which can be incorporated into corporate worship as well as in individual and group counseling, and social reform.

CHAPTER 3

Modern Jamaica and the Christian Church:
Healing Possibilities

Modern Jamaica has many of the same religious difficulties of the late 1800's. The social and economic conditions of Jamaica are still in conflict. It is a very small society with extremes of affluence and poverty existing side by side. There is threat of a new colonizing force and some who have the position, time and wisdom also have vision for the future of Jamaica.

The writer's concern is with how to weave together sacramental healing with pastoral care and counseling in a relevant way for African Jamaicans and their world today. The "self" will emerge during this chapter and an attempt will be made to give it some nurture and healing possibilities.

In Search of an Identity

Identity has been an issue with African Jamaicans, and there are many questions regarding the lives of Jamaicans that need to be answered. The Jamaican family structure is an example of how a group of dispossessed people have not yet stabilized an aspect of their lives which once was well ordered.

Edith Clarke's book, My Mother Who Fathered Me, is the

result of her research into the lives of Jamaicans. Her study and insight have helped the writer to better understand the family structure in Jamaica, specifically the issues of marriage, concubinage and illegitimacy. Her work is very fertile in its approach of endeavoring to explain the many components of family life there.

The Jamaican family has been fragmented for some time. Clarke's study of three selected communities in Jamaica lifts up some historical events which have influenced Jamaicans' family structure. This material helps to reinforce the need for healing within African Jamaicans' family tree. Her residence in the three communities took place during the decade of the 1950's.

Clarke's statement regarding Jamaicans' family structure traces the root of some of its problems back to the days of slavery:

There was, under slavery, no room for the family as a parent-child group in a home,.... the residential unit in the plantation system was formed by the mother and her children with the responsibility for their maintenance resting with the slave-owner. The father's place in the family was never secure. He had no externally sanctioned authority over it and could at any time be physically removed from it.¹

Clarke continues in her analysis of the situation by mentioning that even after Emancipation it was not socially or economically feasible for the male to assume a secure

¹ Edith Clarke, My Mother Who Fathered Me (London: Allen & Unwin, 1957) 19.

position in the Jamaican family.²

However, freed persons could move away from the plantations after a period of time and secure land for themselves.³ In order for an African Jamaican to change status, he/she had to secure land or property and marry. Concubinage was associated with lower status, and monogamy with higher status. Missionaries had been instructed against teaching slaves about Christian marriage, for slaveowners did not consider it to be important for their possessions to participate in Christian marriage. Neither Clarke nor the writer places the total blame for concubinage on the colonizers. Many of the Africans came from polygamous family structures. What has existed since slavery is the lack of participation, as father figures, by Jamaican men in their society. Clarke describes the situation in the following manner:

So far as the family is concerned there are still profound class differences in form, in household structure, in the basis of the union in marriage or concubinage and in the parental roles. And it is our thesis that these differences are not explicable either by reference to the different inherited cultural patterns or solely by the historical facts of slavery.

The important point for an understanding of the contemporary situation is that conditions which make it impossible for men to perform the roles of father and husband as these roles are defined in the society to which they belong, "persist in present-day Jamaica."⁴

² Clarke, 19.

³ Clarke, 20.

⁴ Clarke, 21.

Clarke's research concentrates on three communities in Jamaica, and she examines the economic, social and family structure of each centre: Sugartown, Mocca, and Orange Grove. Within each community there exists certain components which have helped with her research regarding the enigma of family structure in Jamaica.

From Clarke's description, Sugartown (the largest of the communities with a population of 1,191) was the most unlikely to succeed in producing healthy family ties, fellowship, and economic stability.⁵ This township was a sugar cane factory base which utilized many itinerant workers and the population was extremely mobile. Living conditions were poor with female and male workers, at times, sharing sleeping bungalows. There was very little sense of community, and the workers did not own homes or land. During the crop season earnings were high, however, the slow season caused an unstable economy for the workers. This township tended to have many workers during the crop season who migrated to other areas during the slow season.

The second community, Mocca, with a population of 412, was somewhat different than Sugartown. People tended to remain in Mocca and it was, for the most part, a closed community. Unlike Sugartown, its inhabitants owned their land and built houses on family land. Mocca residents were "agriculturalists at heart" and "had no real training for

⁵ Clarke, 22.

any other kind of work."6 "The inhabitants planted 'food-stuffs on grounds which were located many miles from Mocca.'"7 This created a hardship on the workers because many of their crops were lost to pillagers. In Mocca, too, there was a lack of economic stability. "Earnings fluctuated between high and low."8 In both Sugartown and Mocca, according to Clarke, "there was no apparent real association of marriage or concubinage with economic status or class structure."9

The third community, Orange Grove, with a population of 677, appeared to be the most stable of the three communities researched by Clarke. There were many noticeable differences within this community as compared to the other two. Housing was one difference as there were "solid well-built houses" in Orange Grove as well as "flower and vegetable gardens."10 There was a strong sense of community. People were connectional in their relations and this was reflected in their establishment of town meetings. In this community it was important that a man be able to offer a woman some security, both economically and socially. Marriage between a woman and a man was seen as the ideal union as

6 Clarke, 25.

7 Clarke, 25.

8 Clarke, 25.

9 Clarke, 27.

10 Clarke, 26.

opposed to concubinage. The ownership of land was yet another symbol of status within this community.¹¹

Of the three communities, the probability of establishing wholesome families was most likely to occur in Orange Grove. It was important that a man own something and or have the probability of securing ownership of land and home. Women, then, expected to enter into a relationship where the family would consist of both parents and a child or children. The other two communities, Sugartown and Mocca, were not seen as legal family establishments as concubinage was practiced in Sugartown and Mocca. The possibility of workers owning land in Sugartown was unlikely due to its estate structure. "All of the land is used for growing sugar cane."¹² Stable family life was most unlikely to occur in Sugartown.

In her search for a better understanding of the Jamaican family structure, Clarke indicated that the legal regulations regarding marriage in Jamaica are similar to those of England.¹³ There are codes regarding age, consanguinity, and monogamy which stem from the British marriage system. Clarke noted that even though marriage laws prohibited nuptial agreements between close relatives, even

¹¹ Clarke, 26-27.

¹² Clarke, 27.

¹³ Clarke, 73.

cousins, she did find some evidence of such unions.¹⁴ She also pointed out that, due to the many products of concubinage and the dissolution of relationships where children are separated from their fathers and mothers, there must have been many cases where relatives married.¹⁵ Clarke's research proposes that marriage was looked upon by many Jamaican men (in the three communities studied) as a state of union for those who had the economic means to do so. It was not for the poor man.¹⁶ Marriage was considered to be a very serious commitment by most Jamaicans and was therefore entered into very carefully by many. Within these designated communities, there was fear on the part of the male figures of having to financially support children who were products of other unions. Clarke does testify to some positive relationships between stepfathers and children. However, many women with children who were involved in concubinage had a difficult time marrying while their children were with them.

There were Maintenance and Bastardy Laws of Jamaica which required a man to economically support his offspring, or "illegitimate children."¹⁷ However, in order for this law to be invoked, the children had to be registered by both

¹⁴ Clarke, 74.

¹⁵ Clarke, 74.

¹⁶ Clarke, 75.

¹⁷ Clarke, 108.

parents.¹⁸ If the father did not appear before the registrar, proof of paternity might have been difficult or impossible.¹⁹

Even though there was an emphasis on marriage in the Orange Grove community (as opposed to concubinage in Mocca and Sugartown), Clarke notes that the ratio of family erosion between the three centers was about the same.²⁰ In a chapter on "The Development of Kinship Roles," she explains how relationships between family members greatly influenced the direction of children's lives in the three centers studied. With family erosion, a child was often raised by an aunt, grandparent or mother. Sometimes children were shifted between relatives. What was evident from Clarke's writing was the lack of education and guidance for the boys and young men in preparation for their adult male responsibilities. Many young men were expected to help contribute to their single-parented female household, even after they had moved away.²¹ If the men were unskilled, with very little education, their ability to earn a good wage was greatly reduced. The complex kinship roles within these communities helped contribute to the quality of life in these centers and others that were similar to them.

¹⁸ Clarke, 108.

¹⁹ Clarke, 108.

²⁰ Clarke, 149.

²¹ Clarke, 161.

There is lack of continuity and stability in lives where children were moved between relatives. The children within these centers were constantly trying to readjust to their new situations. Discipline was difficult to carry through when children lived in a state of flux. Even the entry to school became a difficult task for the children as well as the teachers.²² Boys and girls suffered from lack of education within the centers. If children were raised by an ailing grandparent, the child as helper became an important factor in their relationship and this interfered with the continued education of a child. If he or she was needed in the home, schooling would be terminated at an early age. Orange Grove provided a more economically stable place for its people. Kinship played a more important role in Mocco and Orange Grove. Sugartown's population was transient and diverse.²³

The family structure within the three centers studied by Clarke exists in similar communities in Jamaica. Her study was first published in 1957.

This writer's field experience in Kingston, Jamaica recognized the continued state of the complex family structure there. One of the lecturers at the Theological Seminary in Kingston reiterated some of Clarke's earlier findings -- "a lot of children are reared by their grandparent

²² Clarke, 165.

²³ Clarke, 167.

or aunt. Many women marry or enter into a union with a man who does not wish to accept responsibility for her children."²⁴ She added, however, that men value fatherhood, and tend to be more interested in the relationship they have with their personal woman than with their sisters. Yet, the lack of strong and enduring relationships between fathers and their children leaves many men bereft at old age with no one to take care of them.

The African emphasis on network of kinship is still operative throughout the Jamaican family. However, the life cycle of the family is based predominantly on women.

The erosion of the African family in Jamaica has caused undue hardships on the people. They have had to adapt and adjust to the Caribbean conditions. Within the adjustments, African Jamaicans have lost some of their identity. The present day unstable family structure is an indication of the need for consciousness raising, for a healthier self image, and for healing. Consciousness raising will help Jamaicans look deep into the recesses of their lives, and admit to the realities of their society, its structure and what effect it has had on the whole of the Jamaican experience.

On the surface, Jamaicans do not admit to racial identifications or classifications. They will not easily

²⁴ Hermione McKenzie, Lecture delivered at United Theological College, Kingston, Jamaica, 15 July 1986.

admit that preference, in many cases, is given to white or light brown persons. Jamaicans live in a state that helps them to believe that they are a unique mixture of races and therefore have great tolerance for all people whether of color or not. Yet, the masses of Jamaicans are black. Many of them are of pure African blood, yet have never stepped foot on the continent. They are shunned by the land of their nativity and know little of their ancestral homeland. There is a similarity in the journey of African Jamaicans and the Israelites.

When Israel was in Babylon, several generations passed before Cyrus, a Persian King, allowed them to openly embrace Judaism and even permit them to travel to Jerusalem. Many of the Israelites had acquired wealth in Babylon and did not want to leave. Of course God raised up prophets from within the exile who reminded them of their ancestral faith. It was not easy because after a while few of them knew, first hand, Jerusalem. When the Jews were first taken to Babylon, there was a great deal of unrest for they looked to the immediate return to their homeland. They were a dispossessed people and in despair.²⁵

When African slaves were first taken to Jamaica, they too looked to the immediate return to their homeland. They too were in despair.

²⁵ James King West, Introduction to the Old Testament (New York: Macmillan, 1981), 379.

Some Jews by the fifth century had acquired a great deal of wealth in Babylon.²⁶ Some free coloreds had also acquired a great deal of wealth and status in Jamaica. Many of them were educated in England in a manner that met with approval from the whites.

The sojourn of the Hebrews and that of the African in Jamaica is parallel up to a point. African Jamaicans live within a very complex racial, and social-economic-political system.

To be white does not always denote the color of skin. It is also defined by economic and social position and it is, in general, those persons of lighter hue who inherit the power, wealth, and control. But the masses of Jamaicans are black with very little economic or political power.

The coloreds or mulattos look to Jamaica because they are a product of the land. Yet culturally the majority of Jamaicans are black. Even the coloreds are torn between the practice of African rituals and customs and Christian observances. When they feel empty, frightened or neglected, there is a return to their African roots. Jamaica is a nation in which 90 percent of the population is of African descent.²⁷ The African blood which exists in most Jamaicans is feared, shunned, and often denied much like "the shadow,"

²⁶ Ibid.

²⁷ Rex M. Nettleford, Identity, Race and Protest in Jamaica (New York: Morrow, 1972), 33.

a psychological concept which refers to the dark, feared unwanted side of one's personality.²⁸

Within this concept, the ideal of what a person or group of people want to be is consciously expressed, while the aspects of personality that are undesirable are denied. Therefore, "the shadow" side of the personality becomes starved, malnourished, confused and weak.

John A. Sanford quotes Edward C. Whitmont's assessment of the term "shadow." Whitmont, according to Sanford, describes this latent side of the personality as that part which has been repressed in order to allow the "ego ideal" to develop, win approval and remain conscious.²⁹ The "ego ideal" is nurtured and encouraged by society, peer pressure, religious mores or even parental guidance.³⁰

The "ego ideal" for the Jamaican was to be white -- preferably, European white. Society, family, peers and white religious mores helped to shape the "ego ideal" for the Jamaican.

This writer contends that all people have a shadow side of their personality of which some are more aware than others. Also, some individuals have denied the significance of their shadow to the degree of allowing it to split off

²⁸ John A. Sanford, Evil (New York: Crossroad, 1987), 49.

²⁹ Ibid.

³⁰ Ibid.

and not become integrated into their conscious personality. When this occurs there are often severe consequences and sometimes sociopathic behavior develops.

For African Jamaicans, what was once the conscious personality was forced underground or into the "shadow." Only that part of the personality which fits in with a white social-political arena was reinforced. Sanford states that "there is one great value of the shadow personality: a confrontation with the shadow is essential for the development of self-awareness."³¹

Relating this statement to the earlier evaluation of the African Jamaican's journey, this writer sees the return to African roots, through participation in African religions and the consulting of herbalists for healing, as the way of confronting the shadow. The shadow for some African Jamaicans was always a conscious personality for others. The Maroons, as noted earlier, comprised a group of Africans who were never enslaved. They have provided the mirror for other African Jamaicans to look into and have also provided a place for them to confront their shadow.

In order for African Jamaicans to become more whole they must collectively face their shadow. To help in the development of their group personality, a process which has been labeled by Carl Jung as individuation should be considered. Individuation is a process in which an individual

³¹ Ibid., 57.

or group plunges deep into the powerful streams of unconsciousness and in so doing help to bring about a more complete individual or group.

There is another factor involved in the complex search for identity by African Jamaicans. In order to find out who they are, there must be an impact on society that changes what have been the standards. In Jungian psychology this ingredient is called the "unconscious 'Zeitgeist.'" It compensates the attitude of the conscious mind and anticipates changes to come.³² Jung's example of the Zeitgeist is the way in which the art world influences (through its medium) people and their perception of beauty and norm.³³

The African Jamaican's use of the Zeitgeist will also influence how the dominant standards are perceived. The standard for Christianity changes from Black European to the practice of a living religion -- one in which there is neither Jew nor Greek, male nor female but all are one in Christ Jesus.³⁴

Perhaps, when African Jamaicans become more whole they will not desire to leave Jamaica. One point that was brought out in the 1986 travel seminar to Jamaica was: Jamaican people are always going somewhere. They are always

³² C. G. Jung, The Undiscovered Self (Boston: Little, Brown, 1958), 109.

³³ Ibid.

³⁴ Gen. 3:28 (RSV).

trying to leave. One problem is consciousness of smallness. They want to belong to something larger, a continent.³⁵

The Church in the Midst of the African Jamaican's

Search for Identity

All churches have characteristic traits which, according to Peter Morgan, can be described by four biblical terms.

1. Koinonia, is a biblical word which translates into English as "fellowship." The fuller use of this term means that all Christians share in full participation and experience in the gospel.

2. Second is didache or "teaching." This term relates to the healthy and wholesome teaching of the tenants of the Christian faith.

3. The third trait is Kerygma or "proclamation." Proclaiming the good news of the gospel is essential to Christian living.

4. The trait of diakonia means "service" or "ministry," which includes missionary work.³⁶

The traditional African religious belief is more akin to the church as Kerygmatic, because traditional African religious thought emphasizes the experience of God's presence in the whole of its people's lives.

³⁵ Ashley Smith, "History of the Jamaican Church," Lecture delivered at United Theological College, Kingston, Jamaica, 14 July 1986.

³⁶ Peter M. Morgan, Story Weaving (St. Louis: CBP Press, 1986), 45.

One of the major problems with some of white Christianity as a missionary force in Jamaica is that their religious beliefs were not necessarily an experiential aspect of their lives. This writer questions how people can proclaim the good news of the gospel and not allow it to inform their lives? Those slaves, who were expected to accept the gospel, knew that it was not a living religion in the lives of the presenters.

The church as social club is represented by the term Koinonia. The didache represents the teaching aspect of the ecclesiastical world, yet if it is isolated from the Biblical story woven with the contemporary it is ineffectual. The Kerygma presents God's story and how humankind is to live as instruments of God's creation. Diakonia is good if it is not lifted up as all important. To serve others is important, yet it must be connected with God's story and not be self-serving.³⁷

Christianity, as it was brought to Africans in Jamaica, was not introduced to help meet their needs. In modern Jamaica, according to the Reverend Ashley Smith:

the established churches have failed to gear themselves to respond to the actual needs of people in our situation and thereby share joyfully in bringing salvation in all its forms to a people ready to lose their chains.³⁸

³⁷ Ibid., 47-48.

³⁸ Ashley Smith, Pentecostalism in Jamaica (Kingston, Jamaica: Literature Committee of the Methodist Church, 1975), 14.

Smith discusses the failure of the traditional churches to meet the needs of Jamaicans in his evaluation of the Pentecostal movement in Jamaica. He contends that people have been drawn, en masse, into this movement because it allows the power of the Holy Spirit to touch peoples' lives.³⁹ He continues by saying that the the established churches have conformed to the "biases and 'sinful' expectations of a highly stratified and secular society."⁴⁰

He makes a relevant analogy between ministerial leadership in Jamaica and the call of Jonah to Nenevah. The story goes that Jonah thought so little of the inhabitants of that land that he did not want to respond to God's call to help them out of their conditions. He did not respect them as worthwhile human beings. This is a powerful analogy which provides further understanding into the problem of churches in Jamaica and their relationship to the people.

In further discourse regarding the self, Smith adds that the gospel has always been presented to Jamaicans with an "anglo-saxon bias."⁴¹ Even African Jamaican ministers have also taken on the other self and have perpetuated this same bias.⁴² In order for Jamaicans to be cared, nurtured and empowered, Christianity has to be di-anglocized. It

³⁹ Ibid., 15.

⁴⁰ Ibid., 14.

⁴¹ Ibid., 15.

⁴² Ibid.

must become diacritical from Euro-Christianity.

Smith is a man who is deeply concerned about the state of affairs in Jamaica -- in all of society there -- and its complexities. In his manuscript on Jamaican Pentecostalism, he offers a view of this movement which differs from those who are extremely negative and discouraging of it. He finds value in it for his people. His final analysis is that within this questionable religious movement lies an aid for the many frustrated, discouraged and despairing masses. The Pentecostal movement has provided a safety valve by which pent-up emotions can be released, thus lessening possible destruction on the rest of society and causing further damage to the group self. He describes it as a way that God allows time for the established churches to take up their crosses and follow Christ.

A significant part of the call to discipleship is expressed in the gospel of John: 21, where Jesus asks Peter if he loved him. Not just once was Peter required to answer Jesus' question, but three times. And with each "Yes, Lord; you know that I love you," Peter was given instructions. The first was, "Feed my lambs," then "Tend my sheep," and finally, "Feed my sheep." Jesus was saying to Peter that, as he had been fed and nurtured, he should do the same for others. This writer agrees with Smith that the established churches in Jamaica have failed to feed God's sheep.

Smith's evaluation of Pentecostalism in Jamaica should not lead the reader to believe that he is espousing passiv-

ity for the people, for he is not. His vision is of a liberated church which addresses different situations in a changing world. He realizes that there is power in the gospel to help "believing man to retain and recover his humanity from time to time, and to span the chasm between what is and what will be."⁴³ His vision also includes a view of the church as "tabernacular" as opposed to a "cathedral" concept.⁴⁴ This implies that all matters of life which the church considers and acts upon (wealth, property and other possessions) should be distributed among the people and there should be care for the people. This concept, of course, lies within a socialist framework. Smith sees the churches' responsibility as far beyond that of "keeping captive audiences," but becoming involved in making certain that governmental structures do not remain oppressive to the people.⁴⁵ This view ends the real separation of church and state and reminds church leaders of the history that has continued in a stratified, secular world.

In the midst of this new paradigm put forth by Smith there is fast emerging a new colonizing force in Jamaica. According to Barbara Gloudin, an Episcopal lay leader, this new force is the media in the form of television evangelism from North America. People of God, in conjunction with the

⁴³ Ashley Smith, Real Roots and Potted Plants, 80.

⁴⁴ Ibid.

⁴⁵ Ibid., 81.

media, are being taught that "the people of God will be liberated by God and they do not need to do anything."⁴⁶

This kind of indoctrination diametrically opposes what Smith suggests. In the midst of differing proposals, teachings and approaches to relating to people in Jamaica, the need for healing, both spiritual and psychological, is evident. How this will come forth is difficult to suggest. Smith addresses the need for it in his writing:

Even in the most highly developed socialist society people will still need love, forgiveness, and hope because there is still likely to be hatred, guilt, the tendency to revenge and the inclination to despair in the face of crisis. Those who know both human nature and the purpose of the church are never in doubt as to the eternal and universal relevance of the church of Jesus Christ.⁴⁷

With the above quote in mind, the writer will present ways in which Jamaicans have attempted to heal themselves.

Jamaicans' Attempts to Heal Themselves

Rastafarians are a group of African Jamaicans who have sought to liberate themselves from the ruling class. Their religious beliefs re-connect them to their African roots. For the Rastafarians, Africa is home -- it is the holy land. The first Rastafarian was noticed in Jamaica in 1930.⁴⁸

⁴⁶ Barbara Gloudon, "Peace and Justice in the Caribbean," Lecture delivered at United Theological College, Kingston, Jamaica, 15 July 1986.

⁴⁷ Ashley Smith, Real Roots and Potted Plants 83.

⁴⁸ Tracy Nicholas, Rastafari (Garden City, NY: Anchor/Doubleday, 1979), 22.

"Ras Tafari doctrine is radical in the broad sense that it is against the oppression of black men, much of which derives from the existing economic structure."⁴⁹ This is both a political and theological stance. It is political in that economic structures normally keep under toe those persons of darker skin, and theological in that God did not create discrimination and racism.

The Rastafarians do not look to Jesus Christ but they have remembered the words of one of Jamaica's prophets, Marcus Garvey, who "told his people to look to Africa, when a black King shall be crowned, for the day of deliverance is near."⁵⁰

In November 1930, Haile Sellassie was crowned Emperor of Ethiopia. He was called, by many Garveyites, King of Kings, Lord of Lords, the conquering Lion of the Tribe of Judah and Ras Tafari.⁵¹

The Rastafarian Movement, like any other movement, has grown from accepting Haile Sellassie as the "Living Lord" to searching scriptures for more clues to their identity (i.e., dreadlocks, Numbers 6).

It is interesting to note that even though the Rastas are a part of the same oppressive society of Jamaica as the

⁴⁹ M. G. Smith, Roy Augier, and Rex Nettleford, The Rastafari Movement in Kingston, Jamaica (Mona, Jamaica: University of the West Indies, 1978), 27.

⁵⁰ Ibid., 5.

⁵¹ Ibid, 5.

revivalists, they have been called "bitter enemies." Spirit possession, an important feature of Revivalists meetings, never occurs in a Ras Tafari gathering. Neither is healing practiced by the Rasta people.⁵² Both of these movements look to Africa for a great deal of their energy and they reflect a part of the diversity which exists within that huge continent.

It is difficult to sum up the Rastafarian Movement because it is extremely complex. As within many other religious groups, the Rastas are split on their approach and acceptance of Rastafarianism. Some saw the Emperor Haile Sellassie as of special importance and as a spiritual force, and others conceived of him primarily in racial-political terms.⁵³

One of the main desires of the Rasta brethren is for repatriation to Africa. However, they feel that the "Jamaican government should take the initiative in arranging for the emigration to Africa and settlement therein of Jamaicans who wish to go there."⁵⁴

In the past, many of the Rastafarian brethren alienated themselves from the rest of society by wearing their hair in dreadlocks. As a result, many could not secure employment and lived in an even more alienated state. Also there were

⁵² Ibid., 13.

⁵³ Ibid., 29.

⁵⁴ Ibid, 30.

not many professionals among them. Today, Rastafarians are represented by doctors, lawyers, and other professionals.

Rastafarianism has challenged political and religious systems and the traditional church. Its members are no longer just the poor and it is difficult to find a poor Rastafarian between the ages of 18 and 25.

Doctor Semaj, a Rastafarian who is also a cultural scientist, presented some of his views, during a lecture at the United Theological College in Kingston Jamaica, on July 16, 1986 about the commitment to transform the social order. He began by stating that there is no aspect of Jamaica's national culture that is not permeated by African culture. Yet, Semaj added Jamaican music is not played on Sunday, only proper music, meaning that which is from another place (namely Europe).

It was very important to the Rastas to find their identity, to find out who they were, and of whom they were an extension. Through Haile Sellassie, the people at last saw God in the flesh, and in African flesh.

Whether or not the Rastafarian Movement will liberate Afro-Jamaicans as a whole is yet to be determined. What Dr. Semaj pointed out is that Rastafarianism is a liberating experience and that Africa is a state of mind, an identity.

Ganja, Their Self -Healing Herb

The Rastas say, Ganja (pronounced "gonn'-jah") is the Jamaican name for marijuana or Cannabis indica.⁵⁵

⁵⁵ Nicholas, 50.

Rastafarians did not bring the herb to Jamaica as it was there even when the Arawaks inhabited the land. Tracy Nicholas reports that according to

Lambros Comitas, author with Vera Rubin, of Ganja in Jamaica, marijuana is not indigenous to the New World - it originated in Asia and "was gradually diffused through trade routes from Asia until it reached Europe.... Eventually it was carried to the New World by Spanish Conquistadors about 1545...."56

Rastafarians consider Ganja to be a divine or mystic herb and have legitimized the use of it, in their lives, based upon scripture -- Genesis 1:11-12:

And God said, let the earth put forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind.... And God saw that it was good.57

One of the main benefits of Ganja is its ability to calm and relax the Rastafarians, providing them with relief from tension caused by their concern for the liberation of African people in Jamaica. According to Nicholas' report, it enables them to spiritually transcend their immediate situations and allows an openness for their minds and spirits to soar.58 "Ganja smoking is widespread among the roots of Jamaica, but is frowned upon by the upper class which correlates it with crime, violence, laziness and a

56 Nicholas, 50.

57 Nicholas, 50.

58 Nicholas, 51.

wanton, lower-class lifestyle."⁵⁹

Its usage is three dimensional. It is said to benefit the mind, spirit and body of the user, and is therefore seen as a means of healing for the total person.⁶⁰

Kumina and Pukumina

Two religious cults that have been in Jamaica throughout the centuries are Kumina and Pukumina. Leonard Barrett, author of The Sun and the Drum, grew up in a community where these two religions were very popular, and he has traced the origin of these religions to the Ashanti people.⁶¹ His research indicates:

Kumina is from the Twi "akom," to be possessed, and "ana," and ancestor. The word "Kumina" then is from "Akom-ana," an ancestor possession cult of the Ashanti people.⁶²

His experiences with the religion has helped the writer to understand how it was manifested in a dance form when it was part of a secret ceremony which existed mainly within certain communities. It has only been recently that outsiders have been able to witness it.⁶³ The state of being possessed in Kumina is called Myal: "that stage of 'Kumina' when the spirit of an ancestor actually takes control of the

⁵⁹ Nicholas, 52.

⁶⁰ Nicholas, 51.

⁶¹ Nicholas, 51.

⁶² Barrett, 25.

⁶³ Barrett, 25.

dancer's body, at which time the dancer loses control of speech and faculties and is actually the ancestor."⁶⁴ The word Pukumina refers to a particular flavor of Jamaican religion "which is a syncretism of 'Kumina' and Christianity." It is believed that this particular flavor of religion became apparent during the revival of 1860, "which swept the island a generation after the emancipation of the slaves."⁶⁵ It has been written that this religion was one way for African Jamaicans to resist missionary Christianity. It was a way of holding on to their African identity and spirituality.⁶⁶

Jamaican Healers

There are people who have been gifted with clairvoyance and who possess the ability of a shaman. These people are an integral part of Jamaican culture. Some are very influential, such as Mother Rita, who has been referred to in Barrett's book, The Sun and the Drum. Her notoriety is such that the government would not attempt to obstruct her work among the people.⁶⁷ Mother Rita uses herbs in her ministry to help heal people of various disorders and diseases. She is a gifted seer who can visualize ghosts and other spirits who sometime accompany her clients to her

⁶⁴ Barrett, 25.

⁶⁵ Barrett, 25.

⁶⁶ Barrett, 27.

⁶⁷ Barrett, 27.

residence.⁶⁸ However, before attempting to heal a client, she directs them "to the chapel for spiritual 'decontamination' before allowing him or her to sit in the chair."⁶⁹

Mother Rita (and healers like her) use spiritual gifts to help cure people from psychological, spiritual, and physical ills. Many of the herbs used in this practice are found in health food stores in the U.S. (periwinkle, among others). Jamaican healers are similar to community priests. They are inquired of by the community to help heal their wounds, disturbances and maladies. They are also asked to give their blessings upon certain events, which often include gambling. The healer is very essential to the lives of African Jamaicans. Ritual and herbal healing are an intricate aspect of Jamaican healers' practice. There are those who work for the good of their people and others who practice sorcery.

Obeah

According to Leonard Barrett, Obeah is the name given to the practice of witchcraft in Jamaica. It is either called Obeah or Obeahiam.⁷⁰ Obeahmen and women are also considered to be specialists. However, their specialty includes devising ways and means to harm people. Barrett has traced its origins back to the Akan people of Ghana.

⁶⁸ Barrett, 61.

⁶⁹ Barrett, 61.

⁷⁰ Barrett, 61.

The Twi word for sorcery is obayi. Any person who practices obeah is said to use his or her evil eye to manipulate people through the use of elements, objects, herbs, and any number of paraphernalia for affect. The practice of Obeah is not just a figment of the African Jamaican's imaginations. The English also feared its powers and the legislature ruled against its practice in 1760.⁷¹

Barrett offers an interesting sketch of the illusive character of an obeahman:

The obeahman is the most complex personality in Jamaican society. It is almost impossible to detect or accurately describe one. He might be your next-door neighbor who goes to church every Sunday, or he might be the shopkeeper around the corner, or she can be the little anti-social lady up the street or over the valley. It is almost impossible to get any information from him or her if by chance you suspect him/her of being a specialist in obeah; nor can you get anyone to give information on these specialists, even if they are clients, because of the fear of mystic retaliations.⁷²

Barrett continues in his description of obeahmen by stating that their appearance has subtle differences which only the indigenous people can detect. They wear silver rings on two of their fingers (persons who are seeking protection also wear silver rings), silver bangles, and one silver earring for the male. Unlike clients of Jamaican healers, Obeah clients come for help during the night only. From dusk to dawn are the working hours of the practitioners

⁷¹ Barrett, 73.

⁷² Barrett, 74.

of Obeah.⁷³ Barrett also includes in his study an observation that is pertinent to this project: "Wherever humankind finds itself in a situation of uncertainty and dread, psychic forebody sets in and witchcraft may surface in the community."⁷⁴

Uncertainty and dread have been a part of the Jamaican experience for Africans since their first arrival to the island. It is true that Obeah is a practice that was brought to the island from Africa. However, its widespread use in Jamaica helps to illucidate the point that low self-esteem, and lack of a real sense of identity in a social, political and economic structure that has ignored its masses, helps to keep such practices vibrant. There are no religious services with the practice of Obeah. Some obeahmen may fake services to attract clients, but Barrett states this is not a part of their speciality.⁷⁵

The writer has presented some ways in which Jamaicans have attempted to heal themselves but believes that the religion of Jesus Christ, with its salvific and healing nature, is a better way. The following psychological and sacramental healing approaches are possibilities of care, nurture and empowerment for the African Jamaican.

⁷³ Barrett, 75.

⁷⁴ Barrett, 76.

⁷⁵ Barrett, 76.

Pastoral Care and Counseling

Howard Clinebell in his book, Basic Types of Pastoral Care and Counseling, offers several ways in which healing and wholeness can be aided in persons. His chapter on "A Holistic Liberation - Growth Model of Pastoral Care and Counseling" interests the writer because of the possibilities it offers to Christian ministry in Jamaica. Clinebell states that:

Pastoral Care and Counseling involve the utilization by persons in ministry of one-to-one or small group relationships to enable healing empowerment and growth to take place within individuals and their relationships.⁷⁶

He explains that pastoral care is a broad use of care and nurture between the congregation and its community.⁷⁷ Pastoral counseling is a more specialized form of pastoral care which uses several healing methods in order to help persons through crises.⁷⁸ There are, often times, many critical moments in persons' lives which require the healing touch of a counselor. Within any oppressive economic and social system, there will be a multiplicity of crisis points in the lives of victims.

It is important that African Jamaicans receive healing, individually and as a group. In order to enable wholeness to become a reality, pastoral care and counseling should aim

⁷⁶ Clinebell, Basic Types, 25.

⁷⁷ Ibid., 26.

⁷⁸ Ibid.

at "liberating persons in their total relational and societal contexts."⁷⁹ The writer agrees with Clinebell's statement that people should be free to live their lives to the fullest that God intends.⁸⁰

The life cycle continues on, generation after generation, sometimes without any major breakthroughs into the insights of the "roots of brokenness" in persons' lives. One of the dimensions of pastoral care and counseling, according to Clinebell, is "institutional - societal liberation, healing and growth." This dimension of pastoral care and counseling helps to raise the consciousness of the "societal roots of person's individual pain, brokenness, and truncated growth."⁸¹

To focus on individual healing and growth is not sufficient where a dominant control group has forced their ideal upon, in the case of Jamaica, the masses of Jamaicans. There must be an understanding of the distorted relationship between the colonizer and the colonized. This relationship in some respects is similar to that of parent-child relationships.

The Clinebell model, "A Holistic Liberation -- Growth Model of Pastoral Care and Counseling," can help the sufferers to see how crippled the colonizers were, and that

⁷⁹ Ibid., 28.

⁸⁰ Ibid.

⁸¹ Ibid., 33.

they need not continue to live in a crippling manner. In order to realize wholeness, persons must be in a healthy state. A healthy person is one who is exposed to truth, one who is allowed to fully express him or herself, and one who is loved and respected. Wholeness materializes from several aspects of healing. Healthy relationships between people within their society help in sustaining wholeness. A healthy human spirit is one which relates to God's love and allows this love to provide nourishment.

Pastoral care is a nurturing process which should be ongoing. This type of care involves communication between the pastor and her or his parish/community. Care is provided when persons face crises in their lives and in the community and it is also a means of sustenance. Pastoral care is attention to the dynamics of human lives and it is a healing presence in a community. The utilization of pastoral counseling in establishing consciousness raising groups can be an effective method of healing when it is connected with spiritual substance and overt action. The pastor helps to guide, by her or his training and vocation, the ways in which people can relate to God and allow God to inform their lives. Consciousness raising groups can help with the unity of life. Charles F. Kemp in his book, Learning About Pastoral Care, aptly states the significance of "dealing with the whole person":

We deal with the whole person. There is no segment that can be isolated and dealt with separate from other areas of experience. What occurs in the psychological area may effect the

physical; what occurs in the home may effect one's vocation, etc.⁸²

His statement suggests that there should be an understanding of the total person, her or his cultural surroundings, economic condition, social stratification, and spiritual make-up with their causes and effects. Pastoral care and counseling is one way in which ministers can help set captives free in Jamaica.

Healing of Memories

Healing of memories is a form of care and nurture of wounded souls which helps people "discover that a painful moment of our past need no longer cripple us but can bless us."⁸³

With African Jamaicans this form of healing includes group healing, and not just a moment of their past, but years of pain and degradation. The interesting quest, for the writer, is to discover how such memories can be seen as blessings for growth rather than as a curse that cripples.

What can a people who have been enslaved say regarding this experience other than it was a curse? What are the blessings? African Jamaicans survived terrible diseases and they are not extinct. They have also retained a great deal of their Africanness. But most of all, they seek the truth.

⁸² Charles F. Kemp, Learning about Pastoral Care (Nashville: Abingdon, 1970), 69.

⁸³ Dennis Linn and Matthew Linn, Healing Life's Hurts (New York: Paulist, 1978), 4.

No dogma or doctrines that are abstract will satisfy their deep longing to experience God. They know that encountering God is of the utmost importance and that as one confesses with the mouth one's religious beliefs, one must believe in one's heart. These are some of their blessings.

Let us take a look at healing of memories. Because of the depth of woundedness within these subject people, it is fair to say that the healing process will take some time and several stages before a healthy new group of people emerge. African Jamaicans can struggle through an anger stage where they blame anglo-saxons and also blame themselves for their continuing social, political, and economical status. However the writer hopes that, instead of blaming anyone, African Jamaicans will continue to analyze their situation in light of present injustices and provide additional ways of healing for the many broken places in their lives and in their society.

Healing of memories, which involve profound injustices, require the aide of the minister who should help lead the sufferers through rituals during corporate worship. The prayer of general confession has its place, yet more is needed for this healing process.

In the healing of memories, Christ is invited to journey back in time to the point of impact which first unleashed the flow of events that have led up to the accumulation of hurtful and destructive memories. Corporately, African Jamaicans should travel back with Christ. Christ

must accompany them from their homeland onto the slave ships to Jamaica and heal their path of memories.

Healing of memories, as a possibility for the care and nurture of African Jamaicans, does not mean that it is an end within itself. There is a long road ahead which will require reprogramming and reeducation.

Healing the Family Tree

Another possibility for healing rests with the book entitled Healing the Family Tree. The author, Kenneth McAll, is a psychiatrist who has written a book which allows the investigation of a different but refreshing approach to healing. McAll is committed to the "healing powers of the Eucharist." Many deep emotional, psychological, and spiritual hurts need a different sort of therapy and the supportive love of a Christian community.⁸⁴ It is important in the healing process to explore other possible means of healing. The wounds and hurts of the African Jamaicans are complex, and therefore several avenues of healing must be open to their healing journey.

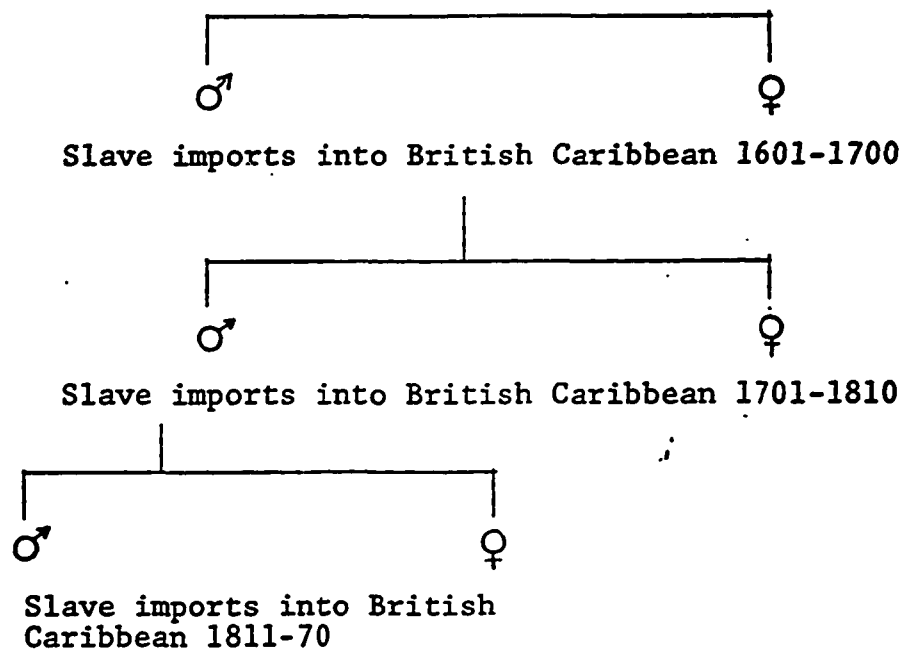
McAll speaks of releasing sufferers from bondage. Often persons are bound to ancestral situations which they do not consciously know. However, unconsciously, voices from the past speak to them and in many cases this is very troubling for the sufferer. McAll explains that iniquities

⁸⁴ Kenneth McAll, Healing the Family Tree (London: Sheldon, 1982), 5.

committed by ancestors can and do cause problems for the living. In this sense, he uses bondage.

Many Africans were abducted from their homeland, crowded aboard slave ships, and treated cruelly while being brought to Jamaica. Many died, while some escaped enslavement after reaching the New World. Families were separated, languages lost, and the strong African ties of community and family were violated. It is the writer's contention that many spirits have visited the living and in some way helped to remind them of a bitter past. Coupled with this is the present day social, economic and political oppression of the subject people and the inner and outer forces which help to make up a group personality.

The writer probes McAll's writing on this subject to aid in the understanding of healing. In this project, a family tree is drawn up for African Jamaicans as a corporate tree. The tree includes slaves -- those who died on the voyage, those who sold their brothers and sisters into bondage, those who were enslaved, and those who fled to the hills. Also included are the many women who were raped and men who had to endure while their families were taken from them, and the children whose lives were heavy laden at an early age -- never allowed to be innocent again.



♂ - male

♀ - female

This brief tree has three branches which indicate the major periods during which the slave trade took place.⁸⁵ This was the beginning of the interruption in the history of West Africans.

What if there was a Eucharist offered for those generations of slaves who had gone before modern African Jamaicans? What would take place? Let us take a look at one of McAll's services. He has proposed:

85 Adapted from McAll, p. 14.

The Eucharist is conducted in a quiet, prayerful way. Healing comes to the patient [sufferers] through a peaceful commitment to Jesus Christ as his loving release is accepted. Release may occur immediately after the announcement of an intention to bring the case to God. At other times the cure takes place while the service is in progress, albeit at a distance. Sometimes the healing process begins then and is finally effective months after the service.⁸⁶

The breaking of bonds is to the suffering that has passed on from generation to generation.

McAll offers, through the Lord's Prayer, a way for us to look at other aspects of this powerful healing service.⁸⁷ When one prays "deliver us from evil," this invites Christ to break the bonds of all the evil that has gone on throughout those generations of slave trade and slavery, even until this day. The charge is to deliver from evil that which has caused people to act, think and feel in such a manner as to exhalt themselves above another group of human beings. Evil is defined as those actions which were malicious, unrighteous, unjust and destructive to human minds, bodies and spirits.

The second stage of this healing process involves forgiveness. The forgiveness is for those who were crippled enough to carry out those evil acts.

The third stage in McAll's healing process involves the participants in the Eucharistic service, remembering

⁸⁶ Ibid., 21.

⁸⁷ Ibid., 25.

Jesus' words and giving witness to his death and resurrection.⁸⁸ During the service, people are invited to place their family tree on the table. In this instance, the African Jamaican family tree would be placed on the Communion table. At this point the writer adds that Jesus, after he had risen from the dead, revealed himself to Mary Magdalene and later to two of his other disciples as they walked to a village named Emmaus. However, it was not until after the two of them had broken bread with Jesus that they recognized him. He was revealed to them through the breaking of bread. So, in this Eucharist service, Christ can be revealed to the sufferers in new ways of healing.

Healing takes on many different forms. Ritual, in the lives of Africans, has always been very significant. It has been through rituals that African people have passed on their history. Their rituals involve many aspects of life and death and are helpful in providing understanding in the importance of community and family structure. There are numerous ways in which rituals have been used to help transform lives. Victor Turner's writings on African rituals has enhanced the use of ritual for the writer.

Ritual Process

A ritual is described as any practice or behavior repeated in a prescribed way; the practice of conducting a

⁸⁸ Ibid., 27.

religious (rite) ceremonial act or procedure.⁸⁹

Ritual as a means of healing shall take yet another form. Rituals can be considered as a simple way to approach the complex. Rituals reveal what has been hidden or repressed and are a way of releasing stifled personalities and allowing for growth that would not, for some persons, ever take place.

Turner's book, The Ritual Process, describes a rite of passage called "liminality."

The attributes of liminality or of liminal personae ("threshold people") are necessarily ambiguous,.... Liminal entities are neither here nor there; they are betwixt and between the positions assigned and arrayed by law, custom, convention, and ceremonial. Thus, liminality is frequently likened to death, to being in the womb, to invisibility,....⁹⁰

Turner further elaborates that "liminal beings have no status."⁹¹ This state of being generally causes persons to form strong bonds of comradeship and it also strengthens them "to enable them to cope with their new station in life." Liminality is part of a central African ritual. However, it reminded the writer of the situation which African Jamaicans were in as the result of slavery. The masses of African Jamaicans have been in liminality, and it is time for them to move into another phase of being. Liminality is a ritual which "implies that the high could

⁸⁹ "Ritual," Funk and Wagnalls Desk Dictionary.

⁹⁰ Turner, 95.

⁹¹ Ibid., 97.

not be high unless the low existed, and he who is high must experience what it is like to be low." In Communitas, both high and low groups come together to experience what it is like to be the other. In this simulated community, ritual elders preside over the activities and provide instructions. Liminality in this context is healthy because it is part of a growth ritual. The writer's reference to African Jamaicans existing in a liminal state means that they are without status.

Turner describes liminality in an "installation rite" from the Ndembu of Zambia.⁹² In this rite of passage for the "senior or paramount chief," liminality is better understood. Turner explains the position of senior chief as one which places extreme responsibilities on the shoulders of that person because he, along with the "senior headman of the autochthonous Mbwela people," are responsible for the health and well-being of their territory and the community.⁹³ If their "physical and moral condition" are not in order, then bad things will befall their territory, resources and the people. There is a great deal of power as well as burden which accompanies their positions.⁹⁴

"The liminal aspect of the installation rites of the Kanongesha, or senior chief," begins with the preparation of

⁹² Turner, 97.

⁹³ Ibid., 98.

⁹⁴ Ibid.

a small leafed hut which is constructed about "one mile away from the capital village." Turner describes the meaning of this structure in these terms:

This hut is known as Kafu or Kafwi, a term Ndembu derive from Ku-fiva, "to die," for it is here that the chief elect dies from his commoner state. Imagery of death abounds in Ndembu liminality.⁹⁵

Both the senior chief and his wife participate in this rite. They are taken to the hut as if they are weak or feeble. They are stripped of their royal clothes and then clothed in rags. They sit or crouch in, what Turner describes, a position of "shame or modesty" while they undergo a process of washing "with medicines mixed with water brought from Katukang' onyi, the river site where the ancestral chiefs of the southern Lunda diaspora dwelt for a while."⁹⁶

The next event is called the "rite of 'Kumukindyla," which means literally "to speak evil or insulting words against him."⁹⁷ The senior chief and his wife are forced to sit on a mat before Kafwana, and the headman begins his "homily" which scolds the chief for his foolishness: lack of love for his tribespersons, lack of morality, selfishness, and failure to commune with the people. This is followed by a charge for his newness: to change his ways

⁹⁵ Ibid., p. 100.

⁹⁶ Ibid.

⁹⁷ Ibid.

and correct that which had been lacking in his chieftainship.⁹⁸ The senior chief is also admonished not to hold resentment against his people for any injustice that might have been enacted upon his household.⁹⁹

After Kafwana has spoken, any person who wishes to address the chief for any wrong or injustice that might have been placed upon them by him is allowed to do so. The chief has to sit in silence, with his head cast down during the ordeal.¹⁰⁰ This is done in order that he might learn to become humble and patient. "Kafwana and his assistants" give orders to the chief and his wife to perform menial tasks. They are not allowed to grumble against them for doing so.¹⁰¹

After all is said and done, there is the "public installation of the Kanongesha." This phase is called "reaggregation." Turner does not elaborate on the public installation but simply states that it is done "with all pomp and ceremony."¹⁰² In his discourse on "attributes of liminal entities," Turner explains that "Kafwana and the other Ndembu commoners are given a position of authority

⁹⁸ Ibid., 101.

⁹⁹ Ibid.

¹⁰⁰ Ibid., p. 102.

¹⁰¹ Ibid.

¹⁰² Ibid.

over the chief-elect of the tribe."¹⁰³ He comments further:

In liminality, the underling comes uppermost, second, the supreme political authority is portrayed "as a slave," recalling that aspect of the coronation of a pope in western Christendom when he is called upon to be 'servus servorum Dei.'¹⁰⁴

During the rites, Turner states, the chief has to maintain "self-control" in order for him to be able to apply what he has learned during liminality, when he is in the position of power.¹⁰⁵

What Turner also offers in his writing is an opportunity to explore the ritual of communitas as a means of healing for African Jamaicans. This ritual was designed to help persons better live together. "The kind of communitas desired by tribesman in their rites -- is a transformative experience that goes to the root of each person's being and finds in that root something profoundly communal and shared."¹⁰⁶ This kind of ritual should take place with all of the political leaders, as well as those engaged in everyday survival. The ritual elders for Jamaicans would be the Church leaders, ministers and trained lay leaders.

Another important aspect of this ritual process is called status reversal. Status reversal helps persons face their fears and, with proper guidance, it enables them to

¹⁰³ Turner.

¹⁰⁴ Ibid.

¹⁰⁵ Ibid, 203.

¹⁰⁶ Ibid., 138.

learn how to change patterns of living. In Turner's description of the reversal process, a junior is expected to be subordinate to a senior at all times, regardless of whether the senior is a respectful and ethical person.¹⁰⁷ In Jamaican society, persons are expected to remain in their roles. The wealthy and powerful continue to accumulate more wealth and wield more power.

In role reversal, opportunities would be open to persons to act out what they perceive a healthy and just role should entail. However, it has usually uncovered very aggressive behavior on the part of low status persons.¹⁰⁸ According to Turner's report:

rituals of status reversal mask the weak in strength and demand of the strong that they be passive and patiently endure the symbolic and even real aggression shown against them by structural inferiors.¹⁰⁹

This is part of a purging process or an elimination of negative energy which, if allowed to remain inside of persons, could cause severe emotional, physical, spiritual or psychological damage.

This ritual could be helpful in teaching Jamaicans how to live as fecund people in their nation. There are no more native Jamaicans as the Arawaks and Caribs have all passed away. Therefore, the new inhabitants of the land should

¹⁰⁷ Ibid.

¹⁰⁸ Ibid., 200.

¹⁰⁹ Ibid., 138.

work on how to live together as fruitful, loving and whole-some people.

Summary

In modern Jamaica, the journey of its African people is still rough and plagued with unhealthy forces. Colonization is damaging, whether from slavery or from the media. People who are in search of their identity are very vulnerable.

The move to Pentecostalism, Rastafarianism, and other forms of healing has indicated that Jamaicans are in need of and desire empowerment. They are drawn to Pentecostalism because of the manifestation of the Holy Spirit within its confines. But the Spirit can work in other places if it is invoked strongly enough. The incomplete "self" is in search of its wholeness.

Pastoral care and counseling as a healing possibility for the empowerment of African Jamaicans should be considered by clergy. Pastoral care which includes many forms of healing -- healing of memories, healing the family tree and the ritual process -- should also be considered. All these forms have strong components which could help aid in the process of healing that should take place for a group of people who have been dispossessed of their homeland.

These healing proposals do not negate the fact that society, in all of its stratifications, must accept responsibility for its evil part. It is obviously not enough to heal the inner being of a group of people. Liberation must take place within the structure of an oppressive system, so

that reconciliation can be possible.

What the writer has set forth is a proposal: Through the healing power of Christ, persons can draw near to the table, sit and eat, and allow Christ to reveal new beginnings in troubled lives.

Chapter 4

Summary and Conclusions

The Problem Restated

If Christianity is going to take real roots in Jamaica then it must become instrumental in the process of healing for African Jamaicans. There are many components to the complex social, economic, and political situation in Jamaica. Since more than 90 percent of the total population has some African blood, these roots can no longer be viewed as meaningless or inferior. It is impossible to become a black European and not damage one's sense of identity and wholeness.

The process of healing that should take place involves several ingredients because the damage to the personality of oppressed people manifests itself in the psychic, spirit and, often times, the body. This process of healing must take into consideration the strong African influence in the souls and minds of the subject people. There is a unique concept of time which should be incorporated into the healing journey.

African Concept of Time

It is important to understand "Traditional African Thought," because there are many layers to peoples' lives. An unfolding of the African concept of time will allow the

reader to better appreciate Africanness.

Benjamin C. Ray's writing describes African traditional thought as that which "turns to the past for redemptive and soteriological power."¹ In traditional African thought, a return to the past can help inform the present.

John S. Mbiti elaborates on the African concept of time by explaining the different elements of time. He addresses "no-time," "potential time," and "actual time." "No-time" indicates "that which has not taken place nor has any likelihood of immediate occurrence."² "Potential time" is that which is "certain to occur," or "what falls within the rhythm of natural phenomena." "Actual time refers to that which has taken place and what is actually occurring in the present."³ Mbiti contends that "actual time moves backward rather than forward."⁴ The traditional African concept of time does not project into the future. The basic emphasis on past and present "dominates the African understanding of the individual, the community, and the universe."⁵ The African must experience time. There is very little emphasis placed on a time that has not been or possibly will not be.

¹ Benjamin C. Ray African Religions (Englewood Cliffs, NJ: Prentice-Hall, 1976), 41.

² John S. Mbiti African Religions and Philosophy (New York: Praeger, 1969), 17.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

Through ancestry, Africans experience the past. From daily living they experience the present.⁶

For the African, time reflects events and that which is concrete.⁷ "Unusual events, which do not fit into the rhythm of life," are looked upon as "bad omens."⁸ They require "special attention from the community; the form usually being a religious activity."⁹ The writer views abduction and colonization as unusual events which have disrupted the rhythm of life for African Jamaicans and Africans. Mbiti even adds that such disruptions are considered "an invasion of the ontological harmony."¹⁰ The African community's reality was drastically altered as the result of the British invasion in West Africa. Community rhythm was thrown off beat by instruments which did not seek to join the ongoing symphony, but which sought to terminate its performance. Not only was a group of peoples' concept of time disrupted, but also their concept of space.

Mbiti asserts that "space and time are closely linked" for Africans.

Africans are particularly tied to the land. The land provides them with roots of existence, as well as binding them mystically to their departed. People walk on the graves of their forefathers,

6 Ibid.

7 Ibid., 19.

8 Ibid., 25.

9 Ibid.

10 Ibid.

and it is feared that anything separating them from these ties will bring disaster to family and community life.¹¹

His insights encourage the writer's thesis of the need for healing African Jamaicans -- a people who have been dispossessed of their homeland. His strong statements, which follow, have been selected by the writer in order to elucidate more emphatically what impact the European invasion in Africa has had on the lives of Africans.

To remove Africans by force from their land is an act of such great injustice that no foreigner can fathom it. Even when people voluntarily leave their homes in the countryside and go to live or work in the cities, there is a fundamental severing of ties which cannot be repaired and which often creates psychological problems with which urban life cannot as yet cope.¹²

Land and the communion of saints, both living and dead, are integral parts of African peoples' lives. The blatant disregard of their spirituality is indeed a desecration of the sanctity of African life.

Summary of Chapters 1 - 3

Chapter 2 of this project deals with the occupation, by the Spaniards and the British, of Jamaica. This chapter includes the beginning of the slave trade from West Africa to Jamaica, its problems and consequences for both Africans and whites. The problems of a slave society are discussed and the emancipation of its victims. The introduction of Christianity by missionaries, and its frustrations, are

¹¹ Ibid., 27.

¹² Ibid.

included. The sixteenth to the eighteenth centuries marked Jamaica as a land for exploitation. It was never appreciated for its natural beauty, nor were its original inhabitants, the Arawaks, respected or considered as equals by their invaders. If all of God's creation is considered good, then the land too was desecrated and has not been given any peace. There is a kinship between the natural order and the spiritual order, and the harmony was broken during the first invasion of Jamaica. There has been discord ever since. Christianity was not presented to the new arrivants to Jamaica in a healthy, transforming and wholesome way. It is noted that, in order for it to have been presented in such a way, it would have had to be lived in that manner.

Chapter 3 provides an exploration of the Church's role and responsibility in the care and nurture of her people. A look at the Pentecostal movement in Jamaica helps to provide some insight into the need for a powerful spiritual revival in the Caribbean. Yet, this revival must be coupled with education, direction and the intent to help empower people to release themselves from bondage to an oppressed society. This chapter also includes a look at the usefulness of pastoral care and counseling as a means of healing, including the rituals of healing for the memory and family tree. As an integrative healing process, these methods could aid in a profound way the healing of wounds which have been long unattended in a group of people.

Ritual, Time, and Relevance for African Jamaicans

After having examined several rituals of healing and keeping in mind the subject people of this project, the writer believes that the creativity of the ritual process is an empowering force and this kind of activity helps persons to live a dynamic existence. A dynamic existence implies that persons are not bound to a static mode of living. It also implies that persons are moved from an in-between state of liminality, to a new and vibrant fruitful life.

Because African Jamaicans have retained some of their African heritage, the writer believes that healing rituals which take into consideration the past of its peoples would be very effective in the healing journey. Thus, "healing of memories" and "healing the family tree" have elements that are very significant to this project. Also, the rites de passage is one way of looking at the journey of African Jamaicans. The subject people are ready, by virtue of their standard of existence, to move into a more fruitful realm of living.

Rites of passage, according to Benjamin C. Ray, are ways for humankind to renew their lives through a "symbolic destruction of the old and the creation of the new."¹³ African Jamaicans need to be prepared for something new. There should be a symbolic rebirth through the acquisition of knowledge -- knowledge of what has happened to them as

¹³ Ray, 41.

colonized people, and the realization that the bonds of oppression can be broken. The acquisition of the knowledge of Jesus Christ as the one who reconciled humankind to God, by continuing reconciliation at the Lord's table, is paramount to the ritual process. Rites of passage are able to transform peoples' lives and their societies. It is not sufficient just to change individuals. A healthy, dynamic, and healed person or group of people must live in a society. If their society has not been transformed, their wholeness becomes shattered by a discordant and unjust society.

Any religion fully embraced by an African people must demonstrate God's interaction with people. African religious thought symbolizes God as immanent, not transcendent. God is touchable. It is the same principle that has connected Christians with God. Immanuel, a name for the Messiah (Jesus the Christ), means God with us. The writer believes that for the African Jamaicans, God has to be with them affecting their lives. A group of dynamic people must embrace a dynamic, pulsating, living Christianity. The gospel of Christ must come alive in Jamaican churches in order for her people to face "the source of evil that is located in the human world among the ambitions and jealousies of people."¹⁴

¹⁴ Ibid., 150.

Weep No More

Thus says the Lord:
 "a voice is heard in Ramah,
 lamentation and bitter weeping.
 Rachel is weeping for her
 children;
 she refuses to be comforted for
 her children,
 because they are not."
 Thus says the Lord:
 "Keep your voice from weeping,
 and your eyes from tears;
 for your work shall be rewarded,
 says the Lord,
 And they shall come back from the
 land of the enemy.
 There is hope for your future,
 says the Lord."¹⁵

The writer believes the unmitigated grief that African Jamaicans have lived through, due to their exile on the isle of Jamaica, will be healed. The above verses from the book of Jeremiah are a reminder of a promise of restoration to God's people. The subject people of this project need not be returned, physically, to their homeland Africa. However, there needs to be a return to their identity. No one can reclaim the past in its totality. It is, however, important to the spiritual health and psychological well being of a people to return to the basic elements of what made them who they were before the destructive interruption in their history took place.

The time for weeping has come to a halt. It must be replaced with a ritual which will allow the subject people to pass from a level, or stage of existence, which has been

¹⁵ Jer. 31:15-16.

characterized by "powerlessness, dependence, and helplessness."¹⁶ There needs to be a ritual of hope. Such a ritual will help direct persons into a new and bright path where the masses of their society are not left bereft of hope.

Genuine faith must become an intricate ingredient in this healing journey. It is a faith that is, as the writer of Hebrews 11:1 indicates, "the substance of things hoped for and the evidence of things not seen."¹⁷ This level of faith does not imply that, for the masses of African Jamaicans, their reward is in the here-after, nor should they remain in a theology of other worldliness. What this example of faith implies is that there are risks in embracing this healing journey and, in order to move forward in Christ, there must be a belief in a positive future. The self-image must be transformed from that of an outcast or one having nothing to an equitable state of living the reality embodied in Galatians 3:28: "There is neither Jew nor Greek, there is neither male nor female; for you are all one in Christ Jesus."¹⁸ To live this in word and in deed is the essence of a new beginning for the subject people of this project.

Preparation for Healing Ritual

Before beginning a proposed ritual of healing, there

¹⁶ Ashley Smith, Real Roots and Potted Plants 37.

¹⁷ Heb. 11:1.

¹⁸ Gal. 3:28.

must be a period of preparation for the new journey. In this stage people are gathered into a place of cleansing due to their long layover in liminality. To remain in a liminal phase for so long has caused persons to become numb to the structured world. Structure has been set without taking into consideration the well being, ideas, desires and needs of liminal people. Therefore, a ritual of cleansing is not meant in a negative sense; it has been adopted as a means of symbolic rebirthing. Just as a baby waits in its mother's womb before entry into the world, and must be washed before finally making its debut, so too should a people who have been waiting and growing slowly for a period of time be washed before beginning their new life. A ritual of cleansing is necessary to remove the old material that once provided coverage, yet is no longer effective for a group of people whose needs are no longer infantile.

The sacrament of baptism should be renewed for the entire church community. In renewal, ministers should sprinkle water toward the body of Christ, either as members are gathered around the table or by walking up and down the church aisles. The significance of this ritual is to help heal a group of people who, for too long, have only been permitted baptism as a means of reward for living an ideal of the colonizer. Even today, children born out of wed-lock are denied baptism by many ministers in Jamaica. Therefore, many Jamaicans suffer from the feeling of unworthiness and are unable to visualize themselves as being the recipients

of God's grace. This corporate cleansing is a precursor in the acceptance of a new identity -- one which "affirms their new identity as members of Christ's body."¹⁹ The beginning of a healthy self-image enables people to understand better the need "to practice what it means to be the Lord's in changing situations and in new relationships."²⁰

After Preparation: A Healing Journey Proposal
for the Dispossessed

There have been many obstructions in the journey of the dispossessed. Their history was interrupted while in Africa, and the crooked places have not been made straight yet. There are hidden treasures for these people and a collective effort needs to be evident in restoring their spiritual, psychological and emotional well-being.

There were some significant healing options mentioned in Chapter 3 of this project. The writer believes they will help in the African Jamaicans healing journey. The writer also believes that when a people have come from a tradition which places a great deal of importance on the past, then the use of methods which incorporate that concept of time makes sense. Thus, "healing of memories" and "healing the family tree" provide options.

The writer believes this to be both a corporate and

¹⁹ Presbyterian Church (USA), "The Directory for the Service of God, The Sacraments," S-3.0200, Book of Order, 1987-88, New York: Presbyterian Church, 1987.

²⁰ Ibid., S-3.0300.

individual healing journey. People in Jamaica still look to the church for help. The sacraments are available and there are ministers to administer them. The Lord's Supper is a symbol of God's reconciliation with the world through Jesus Christ. Protestantism, in general, does not utilize the gift of communion for the church and her body. Often the Lord's Supper is only seen as a remembrance of the death of Christ and not as a means of grace and healing for all who come to sit and sup with the Lord Jesus Christ. The fellowship of the saints is viewed as a mystical union with invisibles only, and not as a joint dining with reconciliation for the living. A combination of the two should be lifted up during the observance of this sacrament.

No pain, disturbance, wound, or injustice is too great or incurable with God's help. The finiteness of humankind renders all persons subject to the sovereignty of God.

When one recalls a memory that is particularly painful, there should be a healing presence in order to prevent further damage to the psychic or spirit of the subject. The healing presence in this instance is Christ.

The writer believes that memories can be inherited without a subject's conscious awareness of them. Suffering, which has been passed down from generation to generation, remains deep within the souls of its bearers.

For the church in Jamaica, prayers should be made to ask Christ to take several voyages back into time. At the beginning there was a collision between abductors, accom-

plices, traders and West Africans. Families wept because many of their loved ones could not be found. Not knowing where they were, their grief remained unresolved. The captured wept because their entire world was turned upside down and the longing they had to return home vibrated deep within their souls.

Christ should be invited on those journeys -- to walk the "Ivory Coast," board the slave ships, and feel the lashes of the slave traders whips upon the bodies of their captors. Those memories must be healed. The colonizers' damage to a spiritual and fruitful people must be healed. The yet oppressive system in Jamaica must be healed because it grew out of greed, avariciousness and just plain sin. Those memories that obstruct progress must be healed. The entire African Jamaican family tree must be placed on the table of reconciliation and, as people sit and eat at Christ's table, they will be released from bondage. (The bondage is to old negative habits, oppression and lack of self-identity.) Ministers must become visionaries in their role as nurturers of God's people. They too must recognize what has happened and help guide their people in healing rituals. By recognizing corporate bereavement in the lives of African Jamaicans, the church can begin to utilize what Howard Gregory suggests:

some of the cultural practices associated with bereavement.... some of the practices associated with bereavement, especially in rural and semi-rural communities, represent a resource which the church could acknowledge and utilize in making

its ministry more effective.²¹

One such practice mentioned in Gregory's article is called "tombing." Information on this burial rite is still mainly confined to oral history. There is very little written in Caribbean studies regarding it. However, the writer has gleaned from interviews and articles that "tombing" is a memorial service, held one year after the death of a person, where the family and friends of the deceased gather to say their final farewells to the deceased and then build her or his tomb.

This ritual stems from the Kumina funeral rituals. According to Elizabeth Pigou, "tombing is the second graveside ceremony when concrete is poured over the grave thus sealing it."²² This traditional African ritual is connected with superstitions associated with death. In African communities the spirit of a dead person can have a great deal of power within the community. Sealing the grave is practiced to insure that the spirit or "duppy" of the deceased would not "return to harm the community."²³

Gregory describes the rite of tombing thusly: "the bereaved symbolically and emotionally bury the dead in order

²¹ Howard Gregory, "Bereavement: A Parish-Based Approach for the Jamaican Situation," Caribbean Journal of Religious Studies 6, no. 2 (Sept. 1985): 34.

²² Elizabeth Pigou, "A Note on Afro-Jamaican Beliefs and Rituals," Jamaica Journal 20, no. 2 (May-July 1987): 25.

²³ Ibid., 26.

that they may get on with the business of living."²⁴ George M. Mulrain says "tombing" is therapeutic in the sense that persons begin to heal and accept the fact that the dearly loved one is dead. Sealing of the grave allows the bereaved to do something for the dead and in turn make themselves feel good. He also added that this stage of the grief process allows persons to accept death and from then on they can look forward to the severing of bonds between the deceased and her or his survivors.

Tombing is a ritual still practiced in Jamaica. It offers possibilities for the channeling of God's power, love, and grace to empower people to change.

Conclusions

The Christian church in Jamaica has a great responsibility for the care and nurture of her people. The church in Jamaica is losing many members, who are looking to other types of religious practices.

Christianity was presented to Africans in an oppressive manner and the little "potted plant" must now take root. The new colonizing force of television evangelism must not be allowed to subdue people once again. Evangelists from North America are continuing to use old, crippling language in their messages. The belief, by many of them, is that they have been sent to the lost Caribbean and to a lost people. This type of language is damaging -- theologically,

²⁴ Gregory, 35.

emotionally, and psychologically.

There is a Caribbean theology which speaks to the needs of its people. Caribbean visionaries are in the process of examining the impact that British colonization has had on the Caribbean and how European Christianity has affected their lives. There is a movement in the Caribbean to discover the roots of its African people and in doing so to encourage the oppressed to liberate themselves from bondage to a society and religious beliefs which oppress.

In the search for their roots, the African Jamaican established churches need to reclaim rituals of healing to help strengthen, deprogram and heal their people. Education of the masses in regard to their rights and acceptance of persons into the body of Christ (regardless of whether they have lived up to colonized codes) should be practiced in abundance. This too is a ritual of healing. There is a great deal of healing potential within the cultural practices of Jamaicans which needs to be integrated into the established churches.

The writer sees a new day in the lives of African Jamaicans. There is a new beginning stirring within the visionaries of the Caribbean. God is raising up women and men who will speak from within the Caribbean context to the needs of its people. The writer envisions material coming forth: theological and biblical interpretations and rituals of healing which will inform other people in the world; and which will remind them of the healing rituals in their past.

Appendix A
Case Study from Field Experience in a Community
Psychiatric Hospital, 1986-87.

This case study is helpful in illustrating a practical use of "healing the family tree." Even though the subject of the study was an African American and not an African Jamaican, there are many similarities in the journeys of the two groups.

The following case study took place during the writer's Clinical Pastoral Education Internship at a Horizon Community Psychiatric Center in the Spring of 1987.

A female client was having difficulty forgiving her mother for dying when she (the client) was fifteen years old. Every year near and on the anniversary date of her mother's death, the client would become very aggitated and irritable, and would cry a great deal. During one of the psychodrama sessions, she worked on trying to forgive her mother but with no avail. The writer reflected on her situation and thought that perhaps a service of "healing the family tree" might help her. After discussing the possibility with the co-therapist of psychodrama and the client, there was an agreement to proceed with the suggested healing service for her family.

The writer went through a similar healing service for her family with a therapist who was also an ordained

minister. This recommendation was the result of research and personal experience.

Before initiating the service, the group of chaplain interns interviewed the client and listened to her story. The writer held a joint consultation with the client and her father. The only other sibling born to her parents was institutionalized in a psychiatric hospital. The writer explained the meaning of "healing the family tree," and inquired more about their family history. Before such a service is held, the subject or client is requested to write as complete a family tree as possible to bring to the service.

This Communion service was held at 8:00 a.m. in one of the counseling rooms. The gathering included: the chaplain supervisor, four chaplain interns, the clients' marriage and family counselor, the client, and her father. The service opened with a recording of "He's a Friend," (Jesus). The group sang songs, scripture was read and expounded upon, and there was prayer. The client and her father were asked for their reflections before placing the family tree on the communion table. They were satisfied with the order of service and had nothing to add, verbally. Prayers were read from the "communion service" of Kenneth McAll's book, Healing the Family Tree. The basic order of this service includes: The Lord's Prayer, The Rite of Forgiveness, Collect Prayer, Prayer at Offering the Bread and Wine, Prayer of Consecration, Prayer after Communion and the

Blessing.

Prayers were offered in request for the release from bondage for the client -- the release from the painful harboring of resentment toward her dead mother. It was also expressed that healing should fill those wounded places in her mind and heart.

All who were present partook of the elements and communed in this service of healing. Passing the peace followed the blessing.

After the service, later in the day, the writer inquired of the client her impressions of the service. She had felt some sense of peace and shared that, in fact, the day marked the anniversary of her mother's death.

It is too early to know whether the next anniversary date will bring with it the previous feelings of irritability and agitation which were symptoms of the clients woundedness. However, the writer no longer experiences pain while reflecting on the situation that was the source of her own suffering before the "family tree" healing service.

This kind of healing service could benefit many other individuals, as well as groups of people. Its healing properties have the potential to help set captives free in ways which have and continue to be astounding.

Appendix B
The Eucharist of the Resurrection *

At the Eucharist we should always have specific intentions. Perhaps 1% for ourselves, 99% for others.

Our prayers should be spoken aloud, shared with others we trust -- especially family members. Best in a private Eucharist and prayed before the confessional. If this is to be included in a public service, especially established for this purpose for many families, then they can come up to the altar during the offertory and lay their family trees and requests there and say aloud their prayers with several families talking at once.

To say them aloud makes the whole objective and takes the symptoms outside the patient, who can now hear and consciously cathect the situation.

Let us pray --

God our Father In Heaven, we bow in your Presence and thank you for sparing Your only Son.

We know that You, our Lord Jesus Christ, are risen from the dead. You are alive and here with us. Please do You now direct Your angels to gather all our deceased that seem to be lost, especially _____ and many others

* Reprinted from Kenneth McAll, Healing the Family Tree (London: Sheldon, 1982), 5. Used with permission of Sheldon Press.

whom You know but whom we have omitted. Bring them where You wish that they may see Your broken body, healed and risen so that in their brokenness they too might rise. Let them receive Your Blood poured out, a completed act for the forgiveness of their sins.

Blind and banish Satan and his minions to their appropriate place.

Let the Body and Blood of our Lord heal all the wounds and torments inflicted by Satan and his minions on the living and the dead.

Father, we come as stumbling children who neither understand nor know how to pray. Send Your Holy Spirit to intercede for us.

We ask this in the Name of our Lord Jesus Christ --
Amen.

The Communion Service

The Lord's Prayer

The Rite of Forgiveness

We and our departed ones have sinned before You

All: Lord, have mercy

We and our departed ones have failed to forgive one another

All: Lord, have mercy

We and our departed ones have failed to pray with expectant faith.

All: Lord, have mercy

We and our departed ones have failed to forgive our ancestors back to Adam and Eve.

All: Lord, have mercy

Collect Prayer (one or more of the following may be used)

Almighty, everlasting God, who has dominion both of the living and the dead: we humbly beseech You for Your servant(s) _____, that he (she) may obtain of Your bountiful goodness the remission of all his (her) sins: through Your Son Jesus Christ our Lord, Who with You in the unity of the Holy Spirit, lives and reigns, God, world without end. Amen.

O Lord, grant to this Your servant to rest with the righteous ones and to dwell in Your courts, as it is written. Since You are merciful God, forgive his (her) sins, and all his (her) transgressions that he (she) has committed by thought, word, or deed, knowingly or unknowingly, for You are the lover of mankind, now and always and for ever and ever. Amen.

O Saviour, You are God. You descended into Hades to deliver

those who were bound there in suffering; grant rest also to the soul(s) of this (these) Your departed servant(s). Glory to the Father and to the Son and to the Holy Spirit; now and always and for ever and ever. Amen.

Readings (choose one or another)

Isa. 25.6-9 -- wipe away every tear

2 Macc. 12.38-45 -- it is good to pray for the dead

Rom. 6.3-9 -- if we die with Christ, we will live with Him

1 Cor. 15.51-57 -- death is swallowed up in victory

1 John 3.1-2 -- we shall be like God

Matt. 27.51-54 -- the saints freed

Luke 8.49-56 -- Jairus

Luke 18.15-17 -- Jesus &
babies

John 6.35-40 -- raise him
up

John 6.51-58 -- Bread of
life

John 14.1-6 -- many
mansions

John 11.39-44 - Lazarus

Prayer at Offering the Bread and Wine

(After the gospel, the bread and wine are placed on the

altar together with the names of those who are to be remembered.)

Prayer of Consecration

Communion

I am the resurrection and the life; he who believes in Me, though he die yet shall he live, and whoever lives and believes in Me shall never die.

Prayer after Communion (choose one or another)

We give You thanks our God and King, for the joy of this heavenly banquet, and we beseech You that the sacrament of Your Body and Blood may not turn to our condemnation, but be for us and all the departed, especially _____, the cleansing of sin, the strengthening of weakness, and our strong defence against all adversity; through Your mercy, O Saviour of the world, who lives and reigns with the Father in the unity of the Holy Spirit, one God world without end. Amen.

Expectantly awaiting our own resurrection, we celebrate also the future transfiguration of the whole created order in harmony and beauty. Lord You have made the world for you and You lead souls from the depth of sin to holiness. Grant

to the dead a new life in the unchanging light of the Lamb of God, and may we celebrate with them the eternal Passover. Amen. (From Prayers by a Russian Bishop)

Remember Your servant, O Lord, according to the favour that you bear unto Your people, and grant that increasing in knowledge and love of You, he (she) may go from strength to strength and attain to the fulness of joy in Your heavenly kingdom: through Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit now and forever. Amen. (From Liturgy of Episcopal Church of Scotland).

Blessing

May God the Father Almighty continue to heal you that you may have more of His love for the living and the dead. We ask this blessing in the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Appendix C
A Proposed Requiem Service

Prelude

The service may begin with music which will remind the people of their African heritage and their life in Jamaica today.

Procession

During the procession, the coffin is carried in by members of the community. The leader precedes the coffin up the aisle to the front where it is placed on a stand. The community should stand during the procession. The leader may say one or more sentences.

Leader:

We are gathered here today before God to bury our dead. We are here to say our final farewells. May God grant us relief as we lift them up to him/her.

or,

We, the African Jamaican community, are here before you Lord to experience healing for the corporate grief we have borne for our ancestors. Hear our prayers dear Lord.

or,

We are blessed dear Lord to have life and in order for us to have it in abundance we lift up to you our corporate grief for our ancestors and our loved ones who have journeyed from

life to death.

Prayer of General Confession

All:

We confess that we have not always acted as you have directed us Lord and ask for your forgiveness. There are times when we could have loved when we failed to do so. Have mercy on us. We confess that in our finiteness we have failed to forgive those who have sinned against us. Have mercy on us Lord. Make us willing agents of your love and justice, and keep us from all forms of oppression.

Leader:

In Jesus Christ we are forgiven. Let us accept God's grace and receive strength for our journey. Alleluia!

Hymn of Praise

A hymn may be sung after the leader has spoken.

Call to Worship

Leader: Jesus said: I am the resurrection and the life. If anyone believes in me, even though they die, they will live and whoever lives and believes in me will never die. Come to me, all you who labor and are overburdened, and I will give you rest. Our help is in the name of the Lord.

People: Who made heaven and earth.

Leader: All praises to our Lord.

All: The Lord's name be praised.

From The Worship book

Presbyterian Church (USA)

Prayer

The people may be seated and a prayer for the community both living and dead should be offered.

Leader: God's healing love and peace be with you,

People: Thanks be to God.

Leader: Let us pray

All: Gracious, loving and merciful God, who has sustained us throughout these generations, look upon our grief, our deeply embedded sorrow and give us a listening ear and open heart to your word. Help us to understand our pain so that we may never return to it again. Let your word comfort our hurting hearts and give us hope so that we may rise above those obstacles which have kept us in bondage. Free us dear Lord, heal us dear Lord, and empower us today.

Reading of Scripture

Scripture is read to help remind the people of God's promises. Several people may be selected to read them while the community stands or is seated. (choose any readings from the following)

Psalms

Psalms 23; 30; 34; 46; 98; 121; 150

Old Testament

Deuteronomy 5: 9-10

Isaiah 49: 15-19

Jeremiah 30:17

Epistles

Romans 8: 28-39

I Corinthians 15: 12-23

Galatians 3: 26-29

Colossians 1: 9-14

Revelation 21: 1-4

Gospels

Matthew 6: 7-15

Luke 24: 28-35

John 4: 23-24, 6:35, 14: 1-7

Homily

The people may be seated for a homily.

Hymn of Response

The Lord's Prayer may be sung accompanied by conga drums (a style which is known in Jamaica).

Affirmation of Faith

All present may stand and affirm their faith in the resurrection. The following may be said.

Leader: Let us affirm our belief in God's redeeming grace.

All: We believe that God has given to all who accept his promises, eternal life. It was Jesus Christ who conquered death on the cross by his resurrection. It is not death that God desires for us, but life. We open our hearts, and minds to receive the fulness of the abundant life and acknowledge that it is because of God's love for us that we are made whole. In Christ's name. Amen

Music

Music may be played and/or sung during an interval while the leader invites the people to use paper and pencils to write their concerns for the prayers of intercession. After the prayers, all will be requested to deposit them into the open coffin.

Prayers of Intercession

Prayers are made for the dead to rest in peace. There remains a need within the living community to do something for all those souls who have journeyed on. Prayers are then made for the living so that they can be ensured of peace. Prayers are made to release the living from suffering, pain and the dead places in their lives. The entire community is

invited to lift up their concerns during this time.

Leader: God of grace, God of mercy, God of the resurrection, hear us as we pray. We lift up the many generations of Africans and African Jamaicans who were taken into slavery. We lift up those families who wept for their loved ones who disappeared from their homes. Grant us peace from the interruption of our life in Africa dear Lord.

Grant us the living community your peace, for we have carried for so long, psychological, spiritual, and emotional damage. Heal us Lord, heal us.

As the roots of a tree search for water and strength, we also search for healing so that we may grow strong and with your help conquer the many injustices in our lives. Hear us dear Lord.

Time of prayers from the community

Leader: Let the people of God say Amen.

All: Amen

The people will be invited to come forward and place their written concerns into the coffin. After all are placed inside, the coffin lid should be closed.

The leader may comment at this time assuring the people that God does heal old wounds.

Hymn of Thanksgiving

Music should be sung to give thanks to God for love, peace, justice and new life. The people should stand for the benediction.

Benediction

Leader: May the God who is present in death as well as in life accompany you on your new journey. May God's love envelope you drying all your tears, and releasing your fears. May God's hand be upon you giving you divine direction, boldness and courage to liberate yourselves from all entanglements.

Now go forth into the world in peace.

Amen.

Postlude

During the postlude the people will recess following the coffin which should be borne to a nearby cemetery for the internment.

Internment

The internment is an important aspect of burial rites because it allows persons to participate in the final stages of earthly responsibility to the deceased.

The leader may say the following or something similar.

♦

Leader: We have arrived at the final resting place of our loved ones, our ancestors, and all those dead places in our lives.

Let us Pray.

The community should be invited to pray their final prayers.

The leader may close with Amen.

The coffin should be buried with its contents and the community should be allowed to pour concrete over the graveside, thus sealing in those old bondages, the tragedies of colonized life.

Leader: Now that we have committed all our dead and those dead places in our lives to God and have buried them, it is final. Let us "get on with the business of living." Amen!

All: Amen!

Music

Music following the internment should be of a lively nature symbolizing the transition from death to life.

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